

Baptist Record

Appointment service proves a family affair

By Mary Jane Welch

GLORIETA, N.M. (BP) — Gregg Fort became the third of five brothers appointed to return to Africa, the continent where his parents have been Southern Baptist missionaries for almost 35 years.

Kent Parks, son of Southern Baptist Foreign Mission Board President R. Keith Parks and his wife, Helen Jean, said he was excited to be following the steps of his parents and his older brother and sister-in-law in missionary service.

Missions seemed to be a family affair for many of the 66 new missionaries named Aug. 12 by the Southern Baptist Foreign Mission Board during Foreign Missions Week at Glorieta Baptist Conference Center.

Also during the week, two former missionaries, Jimmy and Dorothy Foster of Texas, were reappointed, and Buckley and Ann Qualls of Texas and Louisiana were named Cooperative Services International representatives to teach in Asia.

Five other missionary children, the son of a Foreign Mission Board staff member, a trustee's daughter, and several others with family ties to missions demonstrated the lasting effect a person's missions involvement can have on family members.

Fort, son of physicians Giles and Wana Ann Fort, missionaries to Zimbabwe, reported that his father was preaching the Sunday he became a Christian and his brother Gordon, now a missionary to Botswana, was preaching the day he responded to the call to enter foreign mission service. Another brother, David, is a missionary physician in Ghana.

Returning to Zimbabwe as a church planter, he will have certain advantages over other missionaries, Fort said. While many new missionaries have difficulty getting visas, he easily can get permanent residence status because he was born in Zimbabwe. While others are struggling to learn a language, he can return as one who knows the language well enough to be called "a son of the people."

"While other missionaries go and sit down to meals and during the prayer time silently pray, 'Lord, I'll get it down. You keep it there,' " he said, "I can go looking forward to the corn meal mash that the Africans call 'sadza,' eating sometimes pumpkin leaves flavored with peanut butter and even anticipate the aroma of termites roasting on an open fire."

"More important than all these things," said Fort, "I can go back to a country that I call home, to a people who are my family, to be able to share with them the love God has given me for them and to share with them the Savior I've come to know and to love."

Is Fort nervous about being compared to his parents? Not really, he says. He'll be doing a different ministry in a new mission station where few know his parents. The older Forts, who are anticipating retirement soon, will return to Zimbabwe with their son and daughter-in-law to close their house and pass their household goods to the new missionary couple.

Fort's wife, Donna Jean, also is the child of missionaries, but says she may have more to do with her parents being missionaries than the other way around. She and her husband already were planning to become missionaries when they invited her parents, Clifford and Betty Hobbs, to attend Foreign Missions Week at Glorieta with them. While there, she learned about the missionary associate program for people over 35 years old and talked her parents into considering it. They had applied for appointment when they were younger but had been turned down.

The Hobbses were employed to work in Liberia in 1985, an event their daughter admits has a touch of bittersweet. "You expect to leave home," she said. "You don't expect your parents to take home from you."

Telling how he became the second of Keith and Helen Jean Parks' children appointed for missionary

service, Kent Parks pointed out that when he was 18 months old and his parents were on their first missionary furlough from Indonesia, he was diagnosed as having tuberculosis. The doctor told his mother, "Mrs. Parks, I would never consider taking Kent back to the country of Indonesia."

But his father later told her, "Honey, that doctor never would have considered going in the first place."

"Bless that doctor's heart," said the younger Parks, "he's going to be wrong again." He said that several years earlier, at another Foreign Mission Week at Glorieta, he responded to the missions call during the preaching of Baker James Cauthen, his father's predecessor as Foreign Mission Board chief.

The younger Parks and his wife, the former Erika Alcorn of Valdosta, Ga., will go to Indonesia, where he will teach theological education by extension and they will be involved in a variety of outreach ministries.

The missionary appointment service also marked the opening of Southern Baptists' 111th mission field when Philip and Dixie Holeman of Louisiana and Oklahoma were appointed to begin work in New Caledonia. The island cluster, a French territory, lies in the Pacific Ocean east of Australia.

R. Keith Parks closed the week with a plea for churches to commit themselves to pray for a year for a country or group of people with virtually no Christian witness. Prayer is the first step toward reaching people who live in countries where missionaries are not allowed, Parks said.

The aisles were clogged as people came forward to get information to carry back to their churches.

During the week, 84 people made public professions of some type of Christian commitment, with most saying they were willing to consider missionary service.

Mary Jane Welch writes for the FMB.

'God helped me escape,' Glass says

DAMASCUS, Syria (EP) — After 62 days in captivity, Charles Glass believes he escaped his captors with God's help. "I found I became very religious," he said, referring to the time of his captivity.

Although some believe that Glass was let go or that his Shiite Moslem captors led him to believe he was escaping when they were, in fact, allowing him to go. Glass insists he escaped.

Glass says he waited until he heard the sound of his two guards snoring in another room, then, after loosening chains that bound one wrist and one

ankle, found keys and locked the guards inside. After that he approached a Lebanese family and asked for a ride to the Summerfield Hotel. A guard there hid him until Syrian officials were notified.

"I was thinking all the time how I could get out," said Glass, describing how he wrote notes with his own blood on paper torn from books his captors had given him. He drew blood by scratching himself with tiny nails, bits of glass, and, on one occasion, with a razor, writing in Arabic, French, and English. Glass said that for two weeks he dropped the notes through a fan in

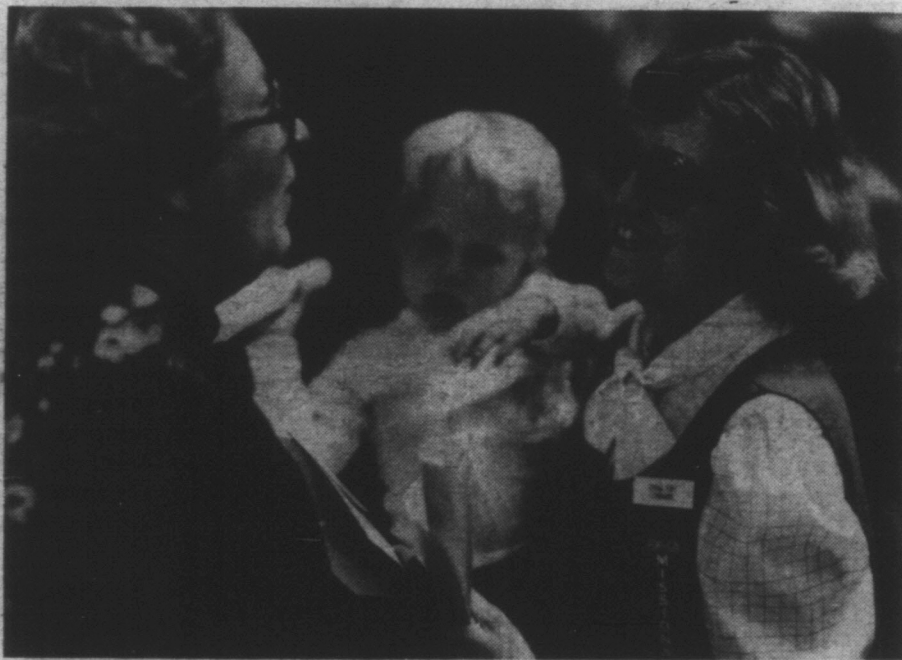
the apartment's bathroom window but was forced to stop when his captors found the notes and threatened to kill him.

Glass believes his captors were part of the Hezbollah, a pro-Iranian extremist group believed responsible for other kidnappings and for an explosion at a Saudi Arabian gas plant that injured four.

Many a man who is too tired to help around the house plays golf for exercise.



Katy Parks, daughter of Kent Parks, newly appointed missionary, has a smile for her grandfather, R. Keith Parks, president of the Foreign Mission Board. The younger Parks and his wife, Erika, were appointed Aug. 12 to Indonesia, where his parents were missionaries when he was born. (BP) PHOTO By Stanley Leary



Betty Hobbs, left, Southern Baptist missionary to Liberia, returned briefly to the United States to see her daughter, Donna Fort, appointed Aug. 12 to serve as a missionary with her husband, Gregg, on the other side of the African continent in Zimbabwe. Like his wife, Fort has missionary parents but he also has two brothers who are missionaries in other African nations. Nathan, 2, will accompany his parents to the country where his dad was born. (BP) PHOTO By Don Rutledge

Sudan captives reported as OK

ADDIS ABABA, Ethiopia (EP) — Sudanese People's Liberation Army (SPLA) leader John Garang said Thursday that his forces are not responsible for the kidnapping of four missionaries who were teachers at a Christian theological school in southern Sudan early last month, but that they are now in the custody of the SPLA and are being held "for their own safety."

Garang reported that the four "are in good condition," and added, "We are taking the best care of them we can." Garang said he believes that if the captives were released government troops would harm them and blame the SPLA.

The four were teaching at Bishop Gwynne Theological School in Mundri, southern Sudan, when they were seized July 7.

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Americans are urged to learn about Christians of China

By Scott Collins

FORT WORTH, Texas (BP) — Americans need to learn the facts about Christianity in China, the pastor of Mu-En Church in Shanghai said in a news conference at Southwestern here July 31.

Shi Qigui, who is on a 30-day tour of the United States, said many Americans are unaware of the openness now afforded Christianity in mainland China.

Shi, 58, along with Lei Tong, 60, pastor of All Saints Church in Shanghai, are making a historic visit to the United States through the Foreign Mission Board's Cooperative Services International.

According to Brit Towery, consultant for CSI, this is the first time two Chinese pastors have independently toured a Western nation to preach and share information about the church in China.

"The most important thing is to have a look at our churches, and to visit us," Shi said. Americans must move beyond their misconceptions about the church in China to "understand what Christians are doing."

Shi told stories of Christians touring China who "secretly" smuggle Bibles to Chinese Christians. He said one man threw pamphlets over the balcony of the church during a wor-

ship service in an effort to evangelize the Chinese.

Such efforts are unnecessary, Shi said, because Christians are allowed to worship freely and share their faith. And he said that while more Bibles are needed, those available cost less than 80 cents per copy.

Shi said a choir from the United States once came to his church and sang a song about Jesus returning to China after the Cultural Revolution.

"Jesus never left China," Shi told the group. "It's you who have come to China. The church never died."

"We like mutual respect," Shi said.

"We are all of the church of Jesus Christ — the same body."

The pastors said Americans need to understand that "tremendous change" is taking place in China. "Never in church history have so many changes occurred," Lei said.

Change began with the end of the Cultural Revolution, in which Christians and other intellectuals were persecuted. During this dark period, both pastors were persecuted by the Red Guard, Shi worked in a factory along with a blacksmith and Lei worked in a toy factory.

Most Christians were left without

even one Bible. But the guards who searched Lei's home while he stood in the corner praying overlooked one Bible on his shelf.

Lei copied his Bible by hand so his wife could have one too. It took him 15 years.

Since Christians have been allowed to worship again, the church has experienced tremendous growth, the pastors said. They estimate there are 4,000 churches and more than 4 million Christians in China today.

"We can say that our Chinese Christians have a very good future," Lei said.

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Minister's life could be adventure film

By Breena Kent Paine



Frank Burrelli tells the story of how he locked himself into inescapable chains and escapes.

NEW ORLEANS (BP) — He is a Samurai, a spy, a private detective, a stunt actor, a pilot, a writer, a hair stylist, a magician, and now a student at New Orleans Seminary.

Frank Burrelli's life could be an adventure film. His father was a magician, so Burrelli, 54, learned the trade as a child, and as a teenager, he used his talent to make a living. In the Air Force, he carried his magic with him everywhere he was stationed, performing in officers' clubs and night clubs. Now that he is a Christian, however, he uses his talent to present the gospel.

But his search for meaning in life took first him around the world. He became an Air Force pilot in 1950, and throughout his military career has been stationed in Japan, Greenland, Korea, Vietnam, Alaska, Taiwan, and Guam.

When he was fire chief of the Tokyo International Airport from 1955 to 1959, Burrelli took martial arts lessons and made personal friends with the Japanese prime minister's secretary of agriculture. The friend in high places named him an "honorary Japanese policeman" so he could attend the Tokyo Metropolitan Police Academy and take more lessons in the martial arts.

"Three years later, in a contest, I beat my own instructor and won a championship, and when I did that, I was knighted by the emperor as a Samurai," said Burrelli.

But that was not the end of his adventures. During a nine-year break from the military, Burrelli attended hairstyling classes at Charles of the Ritz of New York, where he worked for awhile, then moved to Boston, where he and his brother opened the city's largest beauty shop, and Burrelli won competitions against internationally renowned hairdressers.

He entered the Air Force once more in 1971 as an air traffic controller.

While stationed in Florida, he obtained a private investigator's license and worked with surveillance and missing persons. "It's not like you see it on TV," said Burrelli, "so I soon got bored."

During his military career, he also was assistant fire chief at Hickam Air Force Base in Honolulu. In his spare time, he was a stunt driver for "Hawaii Five-O."

"I put sticks of dynamite under the hood, blew up cars, smashed them into other cars, smashed them into walls, drove down hills," said Burrelli.

During his stay in Hawaii, he also gave movie stars tours of the islands on chartered private commercial plane.

In 1977, Burrelli was in Alaska on a remote assignment with the Air Force. It was there that he accepted Christ. "We were at the closest point of the United States to Russia, on an 8,500-foot mountain, with radar equipment, watching the Russians 20 miles away," he said.

There on that remote mountaintop, Burrelli, a Catholic, read two books by Hal Lindsey — "The Late Great Planet Earth" and "There's a New World Coming."

"I got hold of a Bible, read Revelation, understood it and accepted the Lord," he said.

It was not until several years later, however, that Burrelli, who had left the Air Force and was a pilot for U.S. Air, felt God calling him into the ministry. "I thought he had called me to be a priest, so I got accepted by St. Joseph Seminary in Baltimore," he said.

At the time, Burrelli was writing a book on the life of Jesus. He quit his job at the airlines four months before seminary classes began to do more research for his book. After reading the gospel through 50 times, however, Burrelli realized St. Joseph was not the place for him, and decided to go to Florida to "look elsewhere" for God's calling.

In Florida, not really sure of what he was looking for or where to go to find it, Burrelli came across a list of churches and pastors in Ocala, where he was staying the night, and randomly picked a pastor's name similar to his.

He was baptized at Highland Baptist Church in Ocala, Fla., by a pastor with the last name of Burrell, Palm Sunday, 1982.

A year later, First Baptist Church in Naples, Fla., ordained Burrelli to the gospel ministry, and he became a vocational evangelist. The magician now uses his talent to evangelize.

"As I do magic now, I take a walk through the Bible and give images," said Burrelli. For instance, he tells the story of Peter in chains, locks himself into seemingly inescapable chains and escapes; or he makes a dove appear in his hands and talks about the Holy Spirit descending at the baptism of Jesus.

"Almost every performance, people come forward and accept the Lord," he said.

Now at New Orleans Seminary, Burrelli is seeking an associate of divinity degree. He feels the training will help him in his ministry of using the artwork of magic to bring people to Christ.

Breena Kent Paine writes for New Orleans Seminary.

SOUTHERN BAPTIST HISTORICAL
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Editorials . . . by Don McGregor

How the money flows

During this budget year, the Baptist Joint Committee on Public Affairs will receive \$448,400 through the Cooperative Program. The total budget for the committee is \$632,625. That means that almost 71 percent of the income for the nine-convention Baptist agency is from the Southern Baptist Convention's Cooperative Program.

The other Baptist conventions aligned in the Baptist Joint Committee will contribute \$51,225 to the Joint Committee's budget.

Granted, the latter figure is only a bit more than 8 percent of the total. Some people on the Southern Baptist Convention's Public Affairs Committee, which is the Southern Baptist liaison body for dealing with the Baptist Joint Committee, feel that the Southern Baptist contribution should be worked through the Public Affairs Committee. Their reasoning is that the Public Affairs Committee should serve as a disbursing agency with the ability to determine how the money is to be used.

But let's explore this a bit more. There are nine Baptist conventions involved in the Baptist Joint Committee. That's what the name means. It is true that those eight other conventions don't put in a lot of money, but we've been satisfied with their input until just a few years ago. It must be remembered that all of those other conventions combined are not nearly as big as the Southern Baptist Convention.

Regardless, they have the right to some amount of input into the way money is used by the Baptist Joint Committee, and it should be determined in totality by a vote of all of the entities. If each convention were to come in with the idea of dictating how its own money would be spent, chaos would result.

At the convention last year in Atlanta there was a motion that Southern Baptists desert the other conventions, set up our own shop in Washington, D.C., and run it just as we would want to. There was a committee named to study the situation, however; and at the convention this year in St. Louis, we decided to stay with the other bodies.

James F. Yates, pastor of First Church, Yazoo City, was vice-chairman of that committee. Some members of the Public Affairs Committee, as noted in a story in last week's *Baptist Record*, are claiming that the convention's action determined that the PAC was to be the guardian of the Southern Baptist portion of the Baptist Joint Committee's funding. Yates, however, told the *Baptist Record* last week that he does not recall financial arrangements ever being a part of the deliberation. The intent, he said, of establishing the PAC

as a separate entity from the Baptist Joint Committee, which was done, was to allow the PAC to speak out on issues that the Baptist Joint Committee didn't want to deal with. It never occurred to him that a problem would arise out of the decision, he said.

Southern Baptists have 18 of 47 members of the Joint Committee. That is short of a majority by seven members, but attendance at meetings can change that. Also the Public Affairs Committee now schedules meetings ahead of Joint Committee meetings. The Public Affairs Committee makes up Southern Baptists' representatives in the Baptist Joint Committee membership. Hopefully, the extra meetings by the Public Affairs Committee are not scheduled in order to attempt to establish a bloc vote.

In all fairness, it must be noted that not all Public Affairs Committee members are in agreement with recent concepts raised in committee meetings.

We've discussed where 79 percent of the money comes from. Where does the additional 21 percent come from? Interest reserve accounts are the source of \$8,000. Surely Southern Baptists have no reason for undue influence there.

Individual contributions amount to \$32,000. We have no call to try to manipulate the use of that money. Literature sales and the Joint Committee's publication, *Report from the Capital*, bring in \$15,000. That coupled with \$47,000 income from special projects including an annual Religious Liberty Conference makes \$62,000 that the staff of the Baptist Joint Committee generates.

The final portion of the income is from the Southern Baptist Foundation. That amount is \$31,000 per year. It is earnings from interest. The foundation does not try to control how this money is spent. It can't. The money is earned interest, and the principal was provided by a lot of people. So is the Southern Baptist Cooperative Program portion of the budget. It is given by upwards of 14 million Southern Baptist people to be used by the Baptist Joint Committee. The convention's Public Affairs Committee should not be given custody of it.

If the funding for the Baptist Joint Committee were to be funneled through the Public Affairs Committee for divisions it would upset the balance of handling the total income for the Joint Committee from the several different sources.

Harold Bennett, president of the SBC Executive Committee, told the Public Affairs Committee that it would get no Cooperative Program money unless he were specifically directed by the convention to make it available. He pointed out that the PAC

is a standing committee and not an agency and therefore has no budget.

It is obvious, however, that there are members of the PAC who are determined to achieve agency status for the committee. Sam Currin, the chairman of the committee, has appointed two subcommittees, one to "look at this committee and see how it should be functioning." It has been functioning for 50 years.

Currin said he had jotted down a few things that the committee should study, including "what we might want as bylaws, whether we want our own staff member or staff members, whether we want our own newsletter or publication, how often we should meet, and what our budget should be." All of that spells establishing an agency.

The other subcommittee is a Baptist Joint Committee staff evaluation committee.

It must be remembered that Baptist Joint Committee staff members are employees of the Joint Committee and not the Public Affairs Committee. Yet the PAC has taken up the responsibility of evaluating the staff members.

Hopefully, the Executive Committee will see the reasonableness of not providing funds for the Public Affairs Committee. That is a matter for the convention only.

Another interesting note is that, by a vote of 7 to 5, the Public Affairs Committee has endorsed Robert Bork as the new Supreme Court justice.

Guest opinion . . .

Computers in churches

By Steve West

Hang on church. The computer age is about to catch you in its grip!

For years the church has resisted change in the area of how the church office operates. First it was in the hiring of secretaries to do the work that needed to be done. Not too long ago it was a resistance to the buying of copiers. If copiers needed to be made, then let the memograph machine do it; copiers cost too much.

Today the resistance is in the area of computers. "Why get a computer?" "That's what we have a secretary for." With all the objections that are being brought out, nothing is going to stop the church from getting involved with computers, no more than they stopped churches from hiring secretaries or buying copiers.

The computer age is upon us, and the best thing to do is to get involved as soon as possible. The greatest fear for the average church member or secretary is that they don't know how to turn one on, much less operate one;

but with the software being sold today, the working knowledge of computers can be minimal. (By the way, software is just a term used for programs).

Most of the software written now tells the operator what to do next at every step, so almost anyone can do work on a computer without understanding how it works.

Another cause for concern has been the cost of the computer equipment itself, but in the last two years the cost of a complete IBM compatible computer, including a monitor, and printer, has been reduced to below \$1,500. IBM Compatible is the most widely accepted operating system today, which means that most programs written for IBM will work with that particular computer. A world of programs exist that can be a real blessing to a church or minister. With the proper software, they can help in many important areas such as preparing a church newsletter from the church heading

right down to clip art in any size or shape.

A process called mailmerge allows the operator to print mailing labels to specific groups in the church.

One of the greatest assets would be in the church management programs. They keep an accurate track of such things as membership records, contributions, visitation, library files, class records, and church finances, which will even printout the church's monthly financial statement. Another good thing is that each of these programs will print very useful reports for the church's use.

Not only are churches getting involved with computers, but ministers are also finding them very helpful in the area's of sermon preparation, visitation notes, letters, Bible study and almost every area of personal ministry. Personally, I don't know what I would do without a computer of my own in regards to my sermon

(continued on page 4)



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Students will hear Swor at convention

By Tim Nicholas

Closing speaker for the 1987 Baptist Student Union Convention in Jackson, Sept. 25-27, will be Chester Swor of Jackson who, at age 80, travels about 25,000 miles a year for public speaking and counseling.

The BSU convention will take place at Broadmoor Church, Jackson with the program beginning at 7 p.m., Sept. 25, and concluding at 9:15 a.m., Sept. 27.

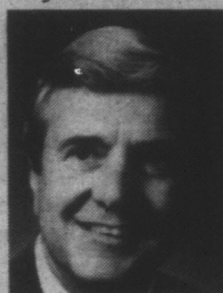
Other major speakers for the convention will be Frank Pollard, pastor of First Church, Jackson, Charles Baker, pastor of Southern Hills Church, Tulsa, Okla., and Marshall Walker, who has produced a theme interpretation for the convention. He is supervisor of the services section at the Sunday School Board.

Theme for the meeting will be "Students Loving a Hurting World." Music leaders will be Mack and Shayla Blake of Ruston, La., who led music for the youth conferences at Gulfshore Baptist Assembly this summer.

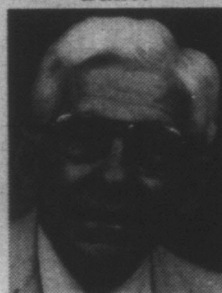
Special music will be brought during the convention by Living Waters, a group from Northwest Junior College.



Baker



Pollard



Swor



Walker



Mark and Shayla Blake

Students will vote a student missions budget which is raised entirely by donations from students themselves. The budget for 1987 was \$82,000.

Special interest conferences to take place Saturday morning will include these topics: "God's Purpose for You," "Handling My Sexuality," "Self-Esteem," "Doubts about my Faith," "Careers in Ministry," "Morals To-

day," "Why I am a Baptist" (to be led by Jim Futral, host pastor), "Seminary Education," "15 Ways to Share my Faith," "Sharing my Faith with Athletes, Sororities/Fraternities, Internationals, Blacks, Jehovah's witnesses and Mormons, and commuters," "Discipleship Basics," and in the missions area: "Missions and You," and working as a Journeyman, US-2er, or career missionary.

Robinson Street closes; gives \$475,000 to missions

The final act of a Mississippi Baptist church which closed its doors in July is bringing approximately a half million dollars to the cause of missions in Mississippi.

Robinson Street Baptist Church in Jackson met for the last time July 19 and has sold its property on Robinson Street in West Jackson to the Pearl Street African Methodist Episcopal Church.

The church voted to establish the Robinson Street Baptist Church Trust Fund to begin Aug. 27, 1987, with the proceeds from the sale of the property to be channeled through the Mississippi Baptist Foundation which invests the principal and distributes the income.

The income will total \$475,000. The first check, totaling \$375,000, was delivered to the Foundation offices last week. A note for the \$100,000 amount owed by the AME church was also delivered.

Interest earned from the fund will go to Mississippi College, the Baptist Children's Village, Crestwood Baptist Center, and Baptist student work in Mississippi.



James White, right, chairman of the finance committee of Robinson Street Baptist Church, hands a check from the sale of the church property to Aubrey L. Boone, executive secretary of the Mississippi Baptist Foundation. Others who took part in the delivery were L. V. Walls, secretary of deacons; Eugene D. Cox, chairman of trustees; Gus N. Jordan, trustee; and Jarmon F. Smith, trustee. Tom Copeland, chairman of deacons, was not able to be present.

State missions offering exceeds goal for 1986

In September, 1986, the State Missions Season of Prayer was begun when materials were sent out to the local churches promoting the State Missions Offering. The program theme was "Plant . . . Produce . . . Grow." Now, one year later, the 1986-87 fiscal year has come to a close. The goal was \$515,000, but the Baptist people of Mississippi went

beyond that and gave \$530,071.91. The New Missions allocation of the state mission offering will receive the overage of \$15,071.91. This will enable Mississippi Baptists to reach out and plant the seed of God's love in more new areas, said Marjean Patterson, executive director-treasurer of the Woman's Missionary Union, which promotes the offering.

Larry Baker urges united action on abortion

By Tim Fields

NASHVILLE (BP) — Southern Baptists who are concerned about abortion need to "move beyond words to action . . . and beyond polarization to a united assault on the forces of death," N. Larry Baker told participants at a national conference on abortion.

Southern Baptists have sounded the alarm concerning abortion in resolutions at the Southern Baptist Convention, at state conventions, and at the SBC Christian Life Commission abortion consultation last May in St. Louis, "but those words and resolutions must be translated into the arena that leads to and calls for action today," said Baker, Christian Life Commission executive director.

"Let the world hear us declare that we are outraged by the flippant and casual way in which this society judged the act of abortion and by the unrelenting encouragement that it gives to the practice of abortion. Let the world trumpet our belief that human life from conception is sacred

and must be protected and nurtured in all its aspects," he said.

During the closing session of the CLC-sponsored conference that drew more than 150 registrants from 19 states, Baker, who has been under fire from some conservatives for his exceptions to abortion, said he had listened to and talked with hundreds of Southern Baptists who have differing views on abortion.

"I believe that we can move beyond the divisiveness that separates many and beyond the confusion that marks others," he said.

Baker offered several suggestions: "First, Southern Baptists can move beyond words to actions. There are many ways to act," he said. "An editor writes an editorial. A pastor preaches a sermon. A church opens a crisis pregnancy center. A family takes a woman with a crisis pregnancy into its home. A layperson writes letters.

A lawyer works to change laws. A group organizes to influence legislators. A denominational staff person designs material that seeks to

inform, sensitize, and activate Christians for the struggle."

Second, "rescue the abortion issue from captivity to any secular political agenda," he said. "The sanctity of human life is not a conservative political concern; it is a Christian concern. The concern for women, their needs and their rights is not a liberal political concern; it is a kingdom concern, a Christian concern."

"God's people can stem the tide of abortions if we refuse to be people of the political right, the political left, or the political middle."

Baker also encouraged conference participants to move beyond the use of slogans, catchwords, war cries, and propaganda campaigns to a new level of understanding where they can find ways to care for women, families, and children in crisis.

He urged Southern Baptists to move beyond a single focus to a wide range of abortion-related problems, such as sexual morality, family relationships, personal responsibility, church, com-

munity, social class, economics of the baby market, and "male chauvinism that manipulates and uses women for sexual gratification and abandons them when something goes wrong."

Baker's final suggestion was for Southern Baptists to "couple opposition to an evil with ministry to hurting persons."

"For most women who seek abortion, an unwanted pregnancy is not an inconvenience; it is a catastrophe. That is why we talk about (the need for) crisis pregnancy centers," he explained.

Some teenagers who become pregnant are thrown out of their homes by enraged parents, he said. "Some face poverty and the fear of not being able to care for a baby. Many face the stigma of unwed motherhood. Panic, helplessness, shame, dread, and worry terrorize their emotions and inflame the abortion decision."

"All of this is part and parcel of the tragedy of abortion. Scores of women have chosen abortion and struggled

with the devastating grief in the aftermath. These women need the care of the church, the healing and forgiveness of God.

"Abortion is not an issue in the abstract," he reminded. "It always comes packaged in persons, with names and faces, hopes and fears, pains and problems that are very human and very personal. We must see beyond a point to be argued to a person to be cared for."

In spite of the conference, which was one of several initiatives on abortion undertaken by Baker since his election in January, CLC commissioner Rudy Yakym told the Tennessean, Nashville's morning newspaper, he expects a motion to remove Baker as director of the moral concerns agency during the annual trustee meeting Sept. 15-16 in Nashville. Yakym is vice president of Southern Baptists for Life, an independent anti-abortion organization.

The story quoted Yakym, of South
(Continued on page 4)

Appeals courts reverse judges in pair of textbook challenges

By Stan Hastey

WASHINGTON (BP) — Separate federal appeals panels have reversed two U.S. district court judges who ruled earlier in favor of parents who challenged the use of textbooks in public schools on religious grounds.

Both panels — consisting of three judges each — unanimously set aside rulings by lower judges in Alabama and Tennessee. Each of the cases likely will be appealed to the U.S. Supreme Court.

In a decision announced Aug. 26, a panel of judges from the 11th Circuit Court of Appeals in Atlanta held that Alabama District Judge W. Brevard Hand erred last March by banning 44 textbooks from Alabama classrooms on grounds they promoted the religion of secular humanism.

Writing for the appeals panel, Judge Frank M. Johnson Jr. held use of the challenged textbooks "has the primary effect of conveying information that is essentially neutral in its

religious content... none of these books convey a message of governmental approval of secular humanism or governmental disapproval of theism."

The Mobile parents, joined by several schoolteachers, had objected specifically to home economics, history, and social studies texts. During a trial last fall, most of the objections were aimed at the home economics texts.

In the other decision, a panel of the 6th Circuit Court of Appeals in Cincinnati reversed U.S. District Court Judge Thomas G. Hull in a highly publicized case pitting parents in eastern Tennessee against Hawkins County school officials. Hull ruled last October that protesting parents were right when they cited the First Amendment's free exercise of religion clause in demanding that school officials permit them to teach reading to their children at home. Requiring

the pupils to read from the challenged texts amounted to a breach of free exercise, Judge Hull held.

But the appeals panel ruled, 3-0, that Hull too was wrong. Chief Judge Pierce Lively wrote, "The requirement that students read the assigned materials and attend reading classes, in the absence of a showing that this participation entailed affirmation or denial of a religious belief, or performance or non-performance of a religious exercise or practice, does not place an unconstitutional burden on the students' free exercise of religion."

Judge Lively also pointed to Tennessee laws that permit parents to send their children to church schools or teach them at home, options that would shield the children "from exposure to some ideas they find offensive."

Stan Hastey writes for the BP Washington bureau.

Baker urges action on abortion

(Continued from page 3)

Bend, Ind., as saying the move to fire Baker could happen though he does not know if anyone yet "feels called by God to do it. We'd have the votes, but if no one is led by God, it won't happen."

That's an incredibly profound action with profound consequences. It may be the agenda item that splits the convention. If he's dismissed, it might be the thing that makes left-leaning churches leave the convention. If we don't excise him, conservatives may feel nothing's going to change even though we have a majority on the board," the story quoted Yakym as saying.

The front-page story came just two days prior to the national abortion conference, but Yakym told the Tennessean such conferences "won't fool anyone."

"Most people regard it as window dressing rather than a heart-felt concern for the unborn. He's looking conservative because he has a conservative board. But we don't need a chameleon. We need someone with strong convictions," Yakym said of Baker.

On the heels of Baker's election last January, Yakym and two other conservative trustees said they could not support Baker as CLC head because their views were not fairly represented on the search committee that recommended Baker and because of his beliefs on abortion that would allow for exceptions in cases of rape incest, and "possibly" catastrophic deformity such as the absence of a brain in the fetus.

James Wood, one of those trustees, was quoted in another front-page Tennessean article the morning after the

abortion conference as saying he would not rule out a bid to unseat Baker this month.

"I'll be amazed if people like myself do not remain concerned about CLC's leadership," Wood, pastor of Mount Vernon Church in Atlanta, told the newspaper at the close of the conference, which he attended.

Wood went on to say, however, that he does not plan to make such a motion himself to fire or demote Baker at the trustee meeting.

"We are sounding an uncertain trumpet if our approach to ethics is to try to provide for exceptions on a very tough ethical issue," the paper quoted Wood, who has a severely deformed nine-year-old son, as saying.

Tim Fields writes for the Christian Life Commission.

Chester Swor at Ridgecrest

"Resolve . . . you are going to care for friends"

By Linda Lawson

RIDGECREST, N.C. (BP) — An octogenarian celebrating the 60th anniversary of his first Student Conference at the Baptist Conference Center here urged college students to go back to their campuses "resolved as never before that you are going to care for friends," Christians and non-Christians.

Chester Swor, a speaker and writer from Jackson, Miss., attended his first student conference at Ridgecrest with 95 other participants, only the second year a conference for college students was held.

He urged the 1,600 participants in this year's conference to be "very, very grateful for the Baptist student

ministries of our convention. The Baptist Student Union — very small 60 years ago — has come to be the greatest denominational outreach to the campus in America."

The challenge and opportunity facing today's college students, said Swor, is "to share Christ with friends who don't know him and to share your continuing spiritual growth with Christian friends of yours who need to grow."

Interspersing his message with real-life experiences of college students he has known through the years, Swor emphasized, "When a Christian begins to care about an unsaved friend, it is amazing what can

begin to happen."

To students who do not have a strong attitude of caring about whether friends are Christians, Swor said, "You need to pray that God will do to you whatever needs to be done to give you a caring heart."

With Christian friends, Swor urged students to share personal experiences of faith, insights they have gained from Bible study, and evidences of spiritual growth.

"Learn more and more the truth of God's word," said Swor. "Pray, for prayer is power. Prayer brings victory, and prayer changes things."

To be effective at developing friendships and demonstrating Christian

Ten Boom's "Hiding Place" a museum exact replica dedicated in Texas

DALLAS, Tex. (EP) — Corrie ten Boom's "Hiding Place," made famous by the book and film that told of her Christian family's efforts to hide Jews from Nazi persecution has been dedicated as a museum. The original ten Boom Clockshop in Haarlem, Holland, has been purchased by Texas evangelist Mike Evans, and opened "to finish what Corrie always wanted."

Tourists entering "The Hiding Place" will be able to pass through the clockshop, which still functions as a business. Passing up a spiral staircase, they can see the family's living quarters, including the secret room located behind a false wall in Corrie ten Boom's third floor bedroom. "They will feel God's presence there, and will know that there will always be a hiding place for God's people under the shelter of his wings," said Evans.

Alabama church to be on PBS

WASHINGTON (BP) — The pastor and other members of Alabama's largest Southern Baptist church are featured in an upcoming Public Broadcasting Service series examining the impact of the U.S. Constitution on the lives of Americans today.

Fred Wolfe, pastor of Cottage Hill Baptist Church in Mobile, along with others in the 9,000-member congregation, appear in the premiere episode of "We the People," a four-part series

produced by PBS station KQED-TV in San Francisco, in collaboration with the American Bar Association. The series will air on PBS on four consecutive Tuesday evenings, beginning Sept. 22.

The first segment, dealing with the First Amendment guarantees of freedom of religion and speech, includes footage shot in Mobile and at Cottage Hill Church dealing with that city's debate over the content of public school textbooks.

Wolfe has been active in supporting a legal suit brought by more than 600 parents against the Alabama State Board of Education charging that Christian influence in American history has been excluded from public schools. In its place, the suit claims, a religion of secular humanism has been established as the official religion of the schools in violation of the First Amendment.

Last March, federal district Judge W. Brevard Hand ruled in favor of the parents. His decision was appealed to the 11th Circuit Court of Appeals.

Computers in churches

(Continued from page 2)

preparation. Some very powerful programs are available with the Bible text in the King James or other translations which allow you to print selected texts or even search the scripture for selected words. They can also act as a concordance in not only searching for words, but also in finding phrases when you can remember part of a verse but not where it is found. Many good sermon illustration programs are also available that will not only find illustrations by subject, but also by scripture text and then will print them on 3 x 5 cards for easy use.

The number of programs written for churches and ministers is endless; and more are being written everyday, which will enhance the work of the church office and aid the minister in his ministry. So, whether we are ready or not, the computer age has truly come upon the church.

Steve West is pastor of Blackwater Church, Daleville. He plans to submit reviews of software for Baptist Record readers.

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Committee didn't discuss Public Affairs funds

By Toby Druin

HOUSTON (BP) — Discretionary use of funds budgeted for the Public Affairs Committee was implicit in the Southern Baptist Convention's approval of the committee's being able to act as a separate entity, a member of the SBC Executive Committee says.

But Paul Pressler, a Houston appeals court judge who was one of nine Executive Committee members who studied the convention's relationship with the Baptist Joint Committee on Public Affairs and recommended changes in Bylaw 18 regarding that relationship, said use of the funds never was discussed, per se, by the fact finding committee during its deliberations.

During the first meeting of the reconstituted Public Affairs Committee in Nashville Aug. 20-21, a dispute arose over how much say-so the PAC has over the \$448,400 designated for "Public Affairs" in the 1987-88 Cooperative Program allocation budget approved by the SBC in its annual meeting in June.

The PAC requested a written clarification from the Executive Committee.

The 1987 Book of Reports and convention Bulletin which presented the SBC Executive Committee's budget recommendation to the messengers at the annual meeting, specified only "Public Affairs," not "Public Affairs Committee" or "Baptist Joint Committee on Public Affairs," as the recipient of the money.

Heretofore, the funds for public affairs have flowed through the Public Affairs Committee to the BJCPA, a coalition of nine Baptist bodies, because the SBC cannot directly allocate funds to an agency for which it does not elect trustees or directors. The SBC elects 18 members — its Public Affairs Committee — of the 54-member BJCPA board.

During the August meeting of the PAC, the chairman of the fact-finding committee, Gary F. Young, told the PAC that the fact-finding committee did not recommend or intend to recommend that funding go to the PAC and that such action would ruin

the "jointness" of the BJCPA. Young, pastor of First Southern Church of Phoenix, has rotated off the Executive Committee.

Pressler, however, told the Baptist Standard, newsjournal of the Baptist General Convention of Texas, in a telephone interview, that he believed determination of use of the funds was implicit in the change in the bylaw giving the committee the ability to act separately from the BJCPA.

"How in the world do you have an agency that is told to operate as a separate agency with funds directed to go to it by the SBC without allowing them some use of the funds?" he asked.

The facts were, he said, that the convention changed the bylaw to allow the PAC to act as a separate entity "and you cannot operate as an entity without funding."

"It's certainly what I understood would happen because there was no mention of the Baptist Joint Committee receiving funds," Pressler said.

However, Pressler said the discretionary use of the funds never was discussed, per se, by the fact-finding committee, although he felt it was a "self-evident thing" and "absolutely implicit, because it would be a non sequitur to create an entity that functions as a separate entity and then not give them any funds with which to operate."

Contacted by the Standard, other members of the fact-finding committee who would comment said the matter of use of the funds never was discussed in their deliberations.

James Yates, pastor of First Church, Yazoo City, Miss., and vice chairman of the fact-finding committee, said, "I never heard that (use of the funds) brought up. We did encourage the PAC to speak on those issues the Baptist Joint Committee didn't want to deal with, but to my recollection the money matter was never discussed."

Carolyn Miller, a layperson from Birmingham, Ala., said her interpretation of the bylaw change was to give the Public Affairs Committee

"wider" responsibility to "cover the whole gamut of public affairs." But she said she did not think the process of the funds going to the Joint Committee through the Public Affairs Committee had been changed.

Frank Ingraham, a Nashville attorney, declined comment until he has been able to check his notes on the various meetings the fact-finding committee conducted but said he did not feel the discretion granted to the PAC to act separately included use of the money.

Frank Lady, of Jonesboro, Ark., who is also an attorney, also declined specific comment, but said he felt the SBC constitution and business and financial plan would be the governing factors in settling the differences.

Darrell Robinson, pastor of Dauphin Way Church, Mobile, Ala., said he did not recall the use of the funds being discussed in any of the panel's meetings.

Toby Druin is associate editor, Baptist Standard.

Byhalia remodels buildings, celebrates Day of Praise

First Church, Byhalia observed a Day of Praise on Aug. 16. The church has just recently completed a renovation project on all its older buildings. The church moved into a new building in 1971, and since that time all the older buildings had been practically deserted. The renovation project was begun by building an enclosed walkway between the two buildings a couple of years ago.

The older sanctuary, built in about 1866, was renovated into a new fellowship hall and includes a new modern kitchen and a dining room that will seat about 135. The ceiling was replaced, paneling and a new lighting system installed. The old stained glass windows were preserved by recasing them. The outside of the sanctuary received new white columns in place of the old brick ones, and a new roof. The old hand-made bricks were cleaned, remortared, tuckpointed, and sealed.

The additions of 1948 and 1954 were renovated into a new Children's Department, a Youth Department, and four Adult Sunday School rooms. The old fellowship hall in the addition was renovated into an activity room. A new gabled roof replaced the old flat roof on the additions.

All the exposed wood on all the church property was covered with vinyl siding. All the older buildings received a new heating and cooling system.

Much of the work on the renovation was done by members. In addition to this, the church installed the Baptist Television Network, bought a new 15-passenger van, and spent more than 500 man hours building the Evergreen Baptist Church in Cadillac,

I'M MY OWN M.E.: Beal, Will, Nashville: Convention, 1985.

Will Beal is minister of education consultant with the Church Administration Department of the Sunday School Board.

The book is composed of seven chapters, each dealing with a different segment of the education ministry as it relates to the local pastor. Each chapter was written by a different author.

The book seems to have been written (as the title implies) for pastors who do not have a minister of education on staff. As a result, the pastor must do the education work that gets done. It can be frustrating to try to plan and coordinate various activities in the church when that doesn't seem to be your gift. This book is intended to offer some practical advice to the pastor who faces such problems.

If you have the "basic" books on education, this book may not offer any further help. If you need one, this would be a good one to purchase. — Reviewed by Greg Potts, pastor of Providence Church, Meadville.

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Teleministry classes are forming

CONTACT is a Christian-oriented telephone ministry operated in Jackson by volunteers. It operates 24 hours a day, seven days a week to respond to people in need.

The interdenominational ministry is forming classes for the training of volunteers. Classes begin Sept. 14 and run through Nov. 23, each Monday evening, 7-9:30 p.m. and are held at

Broadmeadow United Methodist Church in Jackson. Two Saturday sessions are included, Oct. 3 and Nov. 7. The cost is \$25 which covers materials. Scholarships are available.

For further information, phone 982-8614 in Jackson.

For those who feel personally troubled, call the CONTACT line at 969-7272.

"New Age" event comes and goes

COLORADO SPRINGS, Colo. (EP) — The "Harmonic Convergence," a New Age event that was supposed to usher in a period of cleansing to prepare the earth for contact with alien intelligence in the 21st century, came and went Aug. 16 and 17, mark-

ed only by small gatherings of the meditating faithful around the world.

Believers said the two-day convergence marked a shift from war, discrimination, materialism, and environmental destruction, to equality, peace, and environment concern.

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Woodville Heights

Bible clubs reach unchurched children

Woodville Heights Church held nine Backyard Bible Clubs in July in their South Jackson community followed by a traditional Vacation Bible School at the church. The result was that 156 children were enrolled in the nine clubs and 371 in the church VBS, "reaching a large number of unchurched children," according to minister of education, Billy Hudgens.

Hudgens, formerly a consultant in the Sunday School Department of the Mississippi Baptist Convention Board, says, "we used that (the Bible clubs) trying to find prospects — who didn't attend anybody's church to reach for

Bible study in our church."

He adds, "and it worked. I'd been saying it for years." The clubs reached Catholics, Episcopalians, Presbyterians, whites, blacks, as well as the unchurched.

There were 15 professions of faith during the church VBS. The total figure of children (and adults in an adult VBS) was 664.

Hudgens, who utilized older youths and single adults as leaders in the Bible clubs, said the most difficult problem was in finding yards where the mother was home to host them. "A lot of the kids we had were latchkey

children and in day care situations where a woman in the neighborhood will keep several children while the parents are at work," says Hudgens.

At one site a man living next door had a heart attack and died during the Bible club. It was an unchurched family. Pastor Hueston Adkins visited the family and conducted the funeral as a result.

The adult VBS met earlier in June with the pastor leading on Sunday and Wednesday nights. The other nights they met in 10 homes with 10 teaching teams. A total of 137 were enrolled in that.



Story and photos by Tim Nicholas



SCRAPBOOK

Bumped

Each has a cup
To carry about
And when we're bumped
Some things spill out;

Depending on
Our state of grace
Reactions will
Be kind or base.

If filled with self,
A cup of stain
On others may
Ever remain;

But touched by God
Then clear and pure,
A crystal splash
All can endure.

"... first cleanse the inside of the cup ... that the outside may be clean."
(Matthew 23:25).

Renewed and cleansed
We'll have no doubt,
When cups are bumped
Love will spill out.

—Erma Jewel Crowe
Greenville

"I wonder why he does so much"

The lady mused, "I wonder why he does so much,
He gives of his wealth, his time and such,
He loves and shares with every deed
And is always near when there is a need.
I wonder why he does so much.

"I watch him as he goes about his work,
Never a task or a load does he shirk;
Comforting and caring for those he can,
Never forgetting the heartaches of man.
I wonder why he cares so much."

Her friend replied, "I know why he does so much each day,
Why he brightens lives of others as by sunlight ray,
Because within him lives the love of God,
He, too, walks the path the Saviour trod.
I know why he cares so much."

"The Spirit of God enters the human heart
And the soul of man is the spiritual part.
He follows his faith in the Lord so all may see
Of his life here on earth and for eternity.
That's why he does so much — but never enough."

—Margaret Shamburger
Lumberton

The mail truck

My sister Bobbie invited me to ride to California with her and her husband, Lee, to visit with them and other relatives.

On the way, I wrote my husband to let him know that I was having a good time, that I was okay, and was missing him. We went through several states without seeing a mailbox to put the letter in.

Suddenly, I realized that I hadn't asked God for help in this situation. "God, will you help me find a mailbox or a place to mail my letter?" I asked.

About this time Bobbie suggested I sit in the front seat so I could see the scenery better and Lee said we needed gas for the motor home.

Driving for another 15 minutes we came to a service station with a restaurant next to it. We parked and

Lee began to pump gas.

A little white vehicle drove up in front of the motor home and the driver walked toward the restaurant.

I looked at the vehicle for several minutes without comprehending what it represented. Then I jumped up, screaming, "Where's my letter? There's my mailbox!" My sister looked up, stunned, as I grabbed my letter and leaped out the door. I was standing by the U.S. mail truck when the driver came back. He said that he'd be very glad to mail my letter.

Since I couldn't find a mailbox, God brought one to me. All the rest of the trip I never did see a mailbox nor another mail truck.

—Linda S. Leach
Greenville

Some day

I knocked on your door;
You let me come in,
I talked with you
About Jesus and sin,
You listened;

I know that you heard,
You looked at me
And said not a word,
I planted a seed

To grow in your heart,
And I left knowing

I had done my part.
I pray that curiosity
will grow and some day
You'll turn to Jesus,
The Truth, The Light, The Way.
—Lucille A. Traxler
Jackson

Macedonia celebrates centennial

Macedonia Church (Union County) celebrated its 100th anniversary Aug. 16. Approximately 300 attended.

The celebration began with one adult teacher teaching everyone present, as it was customary 100 years ago, followed by preaching and "dinner on the grounds." During the afternoon, the church's history was unfolded through narration, slides and re-enactments of three church business meetings. Some members came dressed in old-fashioned clothes.

The church had its beginning in 1885 when 22 people met with W. P. Hutchinson in Macedonia's two-room, two-teacher school house.

The following year, on Sept. 7, 1886, S. C. Darden deeded land for the church and cemetery. For about \$400 the church was built. Today the church and surrounding buildings are valued at \$375,000.

Pictures of 18 of the 20 pastors who have served were obtained, reproductions made and put on display in the church sanctuary. Other ministers following Hutchinson included R. J. Pickens, C. W. "Wash" Smith, Ike Gray, A. J. "Jack" Jones, Harvey Gray, J. E. Jennings, J. S. "Jake" Grubbs, D. S. "Dovie" Tidwell, C. S. Wales, Frank Cox, Ewell Payne, Herman Dugard, Marvin Grubbs, W. E. Wolfe, Doyce Lyons, Clyde Miller, John Hightower, Roy Thompson, Leonard D. Howell, and Billy L. Foley, present pastor.

During the early years of the church, services were held once a month. The membership was 54 and the pastor's salary was \$13.40 a year in 1887.

A new church building was constructed in 1915-16 at a cost of \$3,000. The former building was torn down



Billy Foley, pastor of Macedonia Church, holds pictures of two of the church's early pastors. On the left is Ike Gray, a circuit rider preacher, who served from 1897-98, and still has relatives who are members of the church. At right is C. W. "Wash" Smith who served 1889-96 and again 1899-1901.

and in 1921 another building was constructed. It was dubbed "the tithing house" and was used for social gatherings and a place for members to bring in tithes of produce.

The re-enactments of the business meetings were factual. During one, members were asked to grow a patch for the Lord. The association had recommended the churches supplement the income of their pastors with goods. One man promised to "kill a hog as soon as the weather was cool enough." And one proudly announced she was giving two whole dollars, in cash.

The third church building was con-

structed in 1949 under the leadership of church member Spurgeon Moody. During the celebration, Mr. Moody, 83, was presented the Outstanding Member of the Century Plaque. He is a long-time member and became a deacon of the church in 1950.

When the present structure was erected in 1965-66 Mr. Moody was the building committee chairman and did a lot of the work himself; many times he could be seen working on the building alone.

In 1970, the present pastorium was built and in 1982 a family life building was erected. Macedonia has a total membership of 550.

Letters to the editor

Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances, and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record. Only signed letters will be used, but the writer may request that his name be withheld.

Second-class citizens

Editor:

Heretofore, I've never written a letter to any Baptist publication expressing both my feelings and convictions. However, today I must.

I have become increasingly concerned by the recent actions of our Home Mission Board (ref. Home Mission Board tightens hiring policies . . . August 6, 1987) regarding hiring policies for divorced people. While I concur that not every divorced person should be hired that applies, what truly is wrong with judging each case on its own merit? Are we as Christians (Southern Baptist) guilty of making divorced people "second-class citizens"? I pray we are not. Does a person's "call-to-ministry" diminish because he/she has gone through a divorce? Some, yes. Many, no.

We preachers all know of ministers

who've gone through divorces, many who earnestly did not want a divorce. Yet so many of these are now actively serving, with great results, as staff personnel or even as pastors.

Churches seem to make decisions based on the present facts. That is, they are judging these potential staff members on their own merit and are not condemning all divorced people. After all, I know of numerous churches who use divorced people to teach in the Sunday School as well to serve as Church Training leaders. Are our churches behind time or is our Home Mission Board regressing?

I guess what I'm trying to say is this: if we use one passage of scripture such as I Timothy 3:2 as the exclusion factor for punishment, how do we justify I John 1:9?

Bobby R. Davis, pastor
Johnston Station Church
Summit

Program will examine roots of Constitution

The Mississippi Committee for the Humanities has announced a grant for a series of programs which will examine the Judeo-Christian roots of the Constitution of the United States. The series will be held at Capitol Street United Methodist Church in Jackson and will begin Oct. 8.

Entitled "The Evolution of the Social and Ethical Values of America Stemming from the Judeo-Christian Religion," the program will feature addresses by leading Mississippi educators and other professionals. Sessions will be held in the Fellowship Hall of the Church and will begin at 7 p.m., Oct. 8, 15, 22, and 29.

Speakers will include Mary Libby Payne, Mississippi College School of Law.

Timed to coincide with the observance of the 200th anniversary of the ratification of the Constitution of the United States, the program will consider the influence of the Judeo-Christian religion on the social and ethical values of the Constitution.

Translators for 'Jesus' film killed, others wounded in guerrilla attack

KAMPALA, Uganda (EP) — A truckload of Christian workers was fired on by anti-government guerrillas July 30; two died and two were injured.

Moses Ogiel was killed instantly, the other, John Aluru, who was the voice of Jesus in the Ugandan version of the gospel film, died the following day. Aluru's body was returned to his village for burial where he is survived by a widow and eight children.

The two were part of a team bringing "Jesus," a two-hour docu-drama based on the gospel of Luke, to two Ugandan tribes numbering 1.2 million people who speak the Ateso language.

"Jesus" was produced in the late 1970s by the Genesis Project and Campus Crusade for Christ International. More than 315 million people in 110 countries and 107 languages have seen the film since the first translation was released in 1980.

American missionary couple re-visit atheist nation of Albania

TIRANA, Albania (EP) — Albania, a southern European nation in the Balkan Peninsula between Turkey and Italy, and the world's only official atheist nation, recently granted visiting privileges to Edwin and Dorothy Jacques, who worked as missionaries in Albania, teaching at an American Missions School from 1932-1940.

Permission to visit the country came as a surprise to the couple who had been applying for visas since the Second World War. Finally, two years ago, they wrote directly to Albania's top leader, Ramiz Alia, and last fall they were given a 10-day visitor's visa. On their arrival they found they were to be guests of the government. The Jacques are the first Americans not

of Albanian descent who have been permitted to visit the country in 30 years.

In 1967 Albania's constitution was revised to prohibit the practice of religion, and all of more than 2,000 churches and religious buildings in the country were razed or converted for other uses. Every known leader in the country's three main religious groups, Moslems, Orthodox, and Roman Catholics, was killed. All religious symbols were removed.

Today many missions leaders consider Albania to be one of the most unreached countries of the world. Edwin Jacques said he is not aware of the existence of any secret home meetings.

Devotional

Rule of faith and practice

By Ruth Allen

How can a person keep his way pure? By living according to your word. I seek you with all my heart; do not let me stray from your commands. I have hidden your word in my heart that I might not sin against you (Psalm 119:9-11 NIV).

Over 40 years ago, J. Clyde Turner wrote a study course book entitled *Our Baptist Heritage*. Of great significance is the fact that adherence to the Bible, God's Holy Word, as our sole rule of faith and practice has contributed to the success of Baptists.

To quote Turner, "Baptists look to the Bible as the seat of authority in all matters of religious faith and practice. They accept it as divine revelation, and recognize its authority as full and final. It is loyalty to the Bible that has made them what they are. If they forsake that loyalty, they will lose their birthright."

Some years ago, at the conclusion of a union evangelistic campaign, the suggestion was made to the visiting minister that he tell the new converts to read the Bible and unite with the church they believed to be in accord with its teachings. But the visiting minister did not see fit to follow the suggestion. Baptists have been and continue to be willing to rest their case there.

Mary, Queen of Scots, once said to John Knox, "You interpret the Scriptures one way; and they in another. Whom shall I believe, and who shall be judge?" To which John Knox replied, "You shall believe God, who plainly speaks in his Word, and farther than the Word teaches you, you shall believe neither the one or the other." Baptists have been willing to accept this test which John Knox proposed.

It behooves all Christians to become knowledgeable of the Scriptures by developing a systematic plan to study. Careful study of the Bible leads to understanding and understanding leads to changed lives, which is the ultimate goal of all who follow Christ.

Jenny Lind, the famous Swedish singer, abandoned her operatic and stage career 37 years before her death, renouncing wealth and the plaudits of millions although she had one of the most remarkable voices ever known to man. A friend one day found her sitting at the seashore, a Bible in her lap, her eyes fixed on a glorious sunset. The friend made bold to ask her why she had renounced the stage while so young and so promising. She replied, "When every day it made me think less of this (Bible) and nothing of that (sunset), what else could I do?"

Ruth Allen (Mrs. Judd) is a resident of Jackson and is Bible teacher at Jackson Preparatory School.



Allen

Staff Changes

Ed Sudduth is new minister of music and education at Southside Church, Greenville. He served three years in the same position at Central Church, Brookhaven. He is married to the former Ruth Brasseal. They have one son, Gary, 10.

Billy Dowdy has resigned from Tuscumbia Church, Prentiss Association as pastor to become the pastor of



Dowdy

the West Union Church, Pearl River Association. Other pastorates include First, Overt, and New Hope, Meadville. He is a graduate of William Carey College and has attended Mid-America Seminary, Memphis.

His wife is the former Vicky Smathers of Raymond. They have two daughters, Becky and Katie. His new address is Route 3, Box 334, Carriere, MS 39426.

First Church, New Albany, has called Kevin Dobbs, 26, to become minister of activities, effective Sept. 6. He goes from Agape Church, Memphis, where he served as associate pastor and youth director.

A native of Piedmont, Ala., he is single and a graduate of Jacksonville

State University. He holds the master of divinity degree from Mid-America Seminary, Memphis. He has served churches in Alabama, Tennessee, and North Carolina in areas of youth, music, and activities. He served as a summer missionary with the Home Mission Board in Buffalo, N.Y. and North Carolina. He worked in Quito, Ecuador, for three months in 1986 in the Volunteer Foreign Mission Service of the Foreign Mission Board.

He will be residing in a newly-acquired staff residence at 207 Apple Street.

Charles Bingham of Terry, has recently begun serving as minister of music for Port Gibson Church, Port Gibson. Bingham recently retired from Delta Airlines and was a member of Alta Woods Church, Jackson before going to Port Gibson. Clayton C. Bath is pastor.



Bingham

Bryan F. Horton has accepted the call to become pastor of Sallis Church in Attala Association.

He goes to Sallis from Liberty Church, Florence, Ala.

Horton and his wife, Carol, and their 22 month old daughter, Victoria, moved to Sallis on Sept. 1.

ACTS 14 to cover fall football

Because the local football season officially kicked off in August, ACTS 14 began Monday night, Sept. 7, its fall football coverage.

Monday nights will include USM's The Jim Carmody Show at 7:30 p.m., Mississippi State's The Rocky Felker Show at 8:00 p.m., and The Mississippi College Football Show at 8:30 p.m. Jackson Academy full-game replays will be shown on Tuesday nights at 8:30 p.m.

Phil Abernathy, a Mississippi State supporter believes that "This is a great move on ACTS' part," and plans to be watching this fall.

Local ACTS Manager, Steve Guidry says, "I believe we've got a program here that people will watch and so do the advertisers. It's the easiest sell I've had all year."

ACTS is American Christian Television System and can be seen in the Jackson area on Capitol Cablevision's channel 14.

Retired minister dies in Greenville

Funeral services for Arthur Theodore King, 79, of Greenville were held Aug. 29 at 3 p.m. in the chapel of First Church, Greenville.

He died Aug. 25, 1987, at Arnold Avenue Nursing Home, Greenville.

He was a native of El Reno, Okla. He received his bachelor's degree in math from Phillips University in Enid, Okla.

After receiving his master's degree in religious education from the California Baptist Seminary in Los Angeles, King held pastorates in Oklahoma, Missouri, Arkansas, California, and Florida.

He retired from the ministry in 1966 when he began his teaching career in Perry, Fla., and taught in Port St. Joe, Fla., and the Correctional Institute in Marion, Fla. He returned to Greenville to make his home in 1978. He was a member of the First Baptist Church there.

Survivors include his wife, Marlys Ruth King of Greenville; daughter, Artis Ann King of Lakeland, Fla.; sons, Wayne C. King of Fort McPherson, Fla., Glen D. King of Waldorf, Md., and Fred Marlin King of Stockton, Calif.; stepchildren, Sharon P. Laney of Greenville; Robert Pugh of Little Rock, and James Pugh of Brinkley, Ark.; nine grandchildren; and one great-grandchild.

Revival Results

Harmony, (Copiah): Aug. 23-28; 15 professions of faith; Donnie Guy, evangelist from Biloxi preaching; James Beasley, First, Crystal Springs, music; Mike Pennock, pastor.

Mississippi Baptist activities

- | | |
|-------------|---|
| Sept. 13 | Single Adult Sunday (SBC Emphasis) |
| Sept. 13-16 | State Mission Season of Prayer and Margaret Lackey Offering (WMU Emphasis) |
| Sept. 14 | Area Brotherhood Leadership Training; 7-9 p.m.; FBC, Senatobia, FBC, New Albany, N. Greenwood BC, Greenwood (BRO) |
| Sept. 14-18 | Advanced Certification for Church Secretaries; Baptist Building; 8 a.m., 14th-noon, 18th (CAPM) |
| Sept. 15 | Area Brotherhood Leadership Training; 7-9 p.m.; Calvary BC, Starkville/Poplar Springs Dr. BC, Meridian/Ridgecrest BC, Jackson (BRO) |
| Sept. 17 | Area Brotherhood Leadership Training; 7-9 p.m.; FBC, Brookhaven/Temple BC, Hattiesburg/FBC, Biloxi (BRO) |
| Sept. 18-19 | GA Mother/Daughter Weekend; Camp Garaywa; 4 p.m., 18th-Noon, 19th (WMU) |

Robert and Donna Burris, missionaries to Taiwan, have arrived in the States for furlough (address: 470 Park Ave., Birmingham, Ala. 35226). He is a native of Dallas, Texas. The former Donna Cope, she was born in Newton, Miss.

Harold and Joyce Watson, missionaries to the Philippines, have completed furlough and returned to the field (address: P. O. Box 94, Davao City, Philippines 9501). He is a native of Brooklyn, Miss. The former Joyce Daniel, she was born in Dallas, Texas.

Revival Dates

First, Morton: Sept. 27-Oct. 1; Ed McDaniel, pastor, First, Richland, evangelist; Michael Von Kanel, Ft. Walton, Fla.; music. Sunday services, 11 a.m., 7 p.m.; Mon-Thurs. 7 a.m., 7 p.m.; Charles Moody, pastor.

Southside, Greenville: Sept. 13-16; Anis Shorrosh, evangelist; Ed Sudduth, minister of music and education, Southside, Greenville, music; Earl Ezell, pastor.

Calvary, Newton: Sept. 13-17; David Grumbach, pastor, Rock Branch, Union, evangelist; Tony Hickman, music; regular Sunday services; Mon-Thurs., 7 p.m.; Eddie Ruddick, interim pastor.

Big Ridge, Biloxi: Sept. 13-18; Sunday services, 11 a.m. and 7 p.m.; Mon-Fri., 7:15 p.m.; Guy Henderson, director of evangelism with Mississippi Baptist Convention Board, Jackson, evangelist; Dennis Dollar, minister of music, Big Ridge, music; Robert M. Carlisle, pastor.

Lincoln Road, Hattiesburg: Sept. 20-23; David Cofield, evangelist; Leon Schilling, music evangelist; Barry Clingan, pastor.

Harmony, New Albany: Sept. 13-18; 7 nightly; H. Thomas Hight, professor of theology at Mid-America Seminary, guest evangelist; Robert L. Daniel, pastor.

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"I am afraid"

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QUESTION

One of my best friends was raped several months ago, and ever since then I have been absolutely paralyzed with fear. I am afraid to go anywhere by myself, I'm scared to stay home alone, and I even wake up in the night and think I hear noises. It was a neighbor guy who broke into her apartment while she was asleep, so you see, nobody really is safe anywhere. I even feel uptight with my boyfriend and I freeze up when he tries to kiss me goodnight. Is this normal?

ANSWER

It is quite normal to have some anxiety and even fear when a traumatic experience has occurred in your life. Remember that fear, like all other emotions, is given to us for a healthy purpose — not to upset us or to make our lives unbearable, but to serve a useful function. Fear helps us to protect ourselves against harm. It is like a civil defense system which calls into action our resources for dealing with danger.

It is when fear becomes obsessive, when we over-react to the threat, that it becomes a negative, harmful emotion. Obviously, rape is a very real and serious threat, and it is right to take it seriously. But after you have taken the proper precautions to protect yourself as much as possible, it would be unhealthy to continue to be paralyzed by your fear of rape. There are things you can do, such as evaluating your lifestyle and changing habits which might place you in a vulnerable position. For instance, many young people hitchhike or form casual relationships with persons they don't know well. Another protection is to plan ahead and have a definite pattern of action in mind in case you encounter an emergency. And of course there are safety precautions such as keeping doors and windows locked or taking a self-defense course. There are guidelines for protection available through your local library or police department. Inform yourself and take action to protect yourself, and we believe you will find your fear subsiding. Talk with God about your fears, and ask his help and guidance in facing life with confidence and trust.

Free CPR to be taught at MBMC

Free CPR classes will be taught at Mississippi Baptist Medical Center during designated times in conjunction with National Emergency Medicine Week. MBMC is joining in a CPR marathon effort to teach 2,500 Jackson area residents CPR during the following times: Fri., Sept. 18, 5 p.m. to 10 p.m.; Sat., Sept. 19, 8 a.m. to 10 p.m.; and Sunday, Sept. 20, from 1 p.m. to 6 p.m.

For more information contact Walter Cardin or Mark Nelson at 981-4721.

Churches adopt expanded annuity plan

The following churches have adopted the Expanded Annuity Plan of 1988 since those reported in the July 28 Issue of the Baptist Record.

Adams-Union — Fayette; Alcorn — Shiloh; Bolivar — Yale Street; Calhoun — Derma, and Pleasant Hill; Clay — Enon; Gulf Coast — Big Level; Hinds-Madison — Faithview and Northside; Lafayette — Philadelphia; Lamar — Military and Richburg; Lauderdale — Briarwood, Eighth Avenue and South Side; Lee — FBC Tupelo; Neshoba — Pine Grove and Trinity; Newton — FBC Newton and FBC Union; Northwest — Arkabutla; Pearl River — Pine Grove; Scott — Harpersville; Simpson — Pinola; Smith — Union; Tippah — Concord; Washington — Lake Washington; and Winston — Bethel.

Smith Association adopts plan

In addition, Smith Association has adopted the Expanded Annuity Plan since those last reported in the July 23 issue of the Baptist Record: Smith Association.

Homecomings

Colonial Heights, Jackson: Sept. 13; 31st anniversary; Sunday School, 8:15 and 9:30 a.m.; morning worship, 9:30 and 10:45 a.m.; Gary McSpadden presented in concert at 7 p.m. in the worship center; covered dish supper, 5:45 p.m.; J. Gerald Harris, pastor.

New Prospect (Lincoln): Sept. 13; Jerry Jackson, pastor; Sunday School, 10 a.m.; morning worship, 11 a.m.; James Case, former member; morning speaker; Jerry Jackson, music; lunch served at noon; afternoon service, 1:15 p.m.; cemetery report and memorial service in afternoon; gospel singing by the Messengers and The Crossroads Quartet.

East Philadelphia, Philadelphia: Sept. 13; 11 a.m.; Ken Anderson, First, Saltillo, preaching; Steve Turner, music; covered dish lunch, fellowship hall; Charles Rodgers, pastor.

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Just for the Record

Mississippi Singing Churchmen will present two concerts on their south Mississippi tour. The first will be in First Church, Biloxi, on Sept. 14. And the other will be in First Church, Brookhaven, on Sept. 15. Both concerts will begin at 7 p.m.

Lincoln Road Church, Hattiesburg, will hold a dedication service for its new worship facility located at 3900 Lincoln Road on Sept. 13, during the morning worship hour. Sunday evening the choir will present a special music program. The pastor of the church is Barry Clingan, and the minister of music and youth is Kenneth McCardle.

On Sept. 19 the Noxubee Baptist Association will be sponsoring a Walk Through the Bible Old Testament Seminar. It will be held at the Calvary Baptist Church, 105 Dent Street in Macon. It will begin at 9 a.m. and be over at 5 p.m. The cost will be \$17.50 for adults, \$10 for 4th-8th graders, and a maximum of \$42.50 for a family. Those registering on or before Sept. 16 can deduct \$2.50 for each person registering. The Noxubee Association is providing all participants with lunch. To pre-register please contact Bob Richards at 105 Dent Street, Macon, MS 39341 or call him at 726-4340.

California wants more religion in texts

LOS ANGELES, Calif. (EP) — Textbooks should reflect on the impact of religion on society, explained the California State Board of Education, which recently told major publishers that it wants more religious content in history and social science texts.

The publishers were informed in a

special meeting called three days after the state adopted a 263-page document titled, "History/Social Science Framework," which called for broader treatment of religion in schoolbooks. Publishers were told not to duck controversial topics related to religion.

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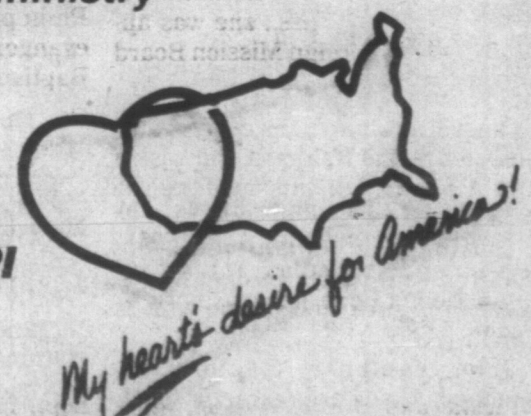
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Home Board introduces new evangelism methods

By Sherri Brown

GLORIETA, N.M. (BP) — Two new evangelism training methods were introduced at the annual home missions conference at Glorieta (N.M.) Baptist Conference Center this summer.

Advanced Continuing Witness Training and Building Witnessing Relationships both were introduced to Southern Baptist pastors and evangelism leaders from across the United States.

The material was developed because "if we do not strengthen the methods we have, we're going to lose the world," explained Ron Barker, associate director of personal evangelism at the Southern Baptist Home Mission Board.

"The gospel must never change, but our methods must change to meet the needs of today's people. We've got to go to them in the marketplace," Barker said during the opening session of the evangelism training meeting.

"There are masses of people who don't come to church. We can take our faith to them one-on-one. It's important to develop the best possible methods of relating to lost people," said Robert Hamblin, Home Mission

Board evangelism vice president.

"When we first started Continuing Witness Training, only 12.9 percent of our churches had an ongoing evangelism training program. Today that figure is 22 percent. But we still have almost 80 percent of our churches with no ongoing evangelism training. We've got a long way to go," said Barker.

The Continuing Witness Training material is for use with the seminars of the same name, in use since 1981. Since that time leaders from 4,000 churches have been trained to lead the seminar. Continuing Witness Training also is taught at four of the six Southern Baptist seminaries.

The Building Witnessing Relationships material is an evangelism method that categorizes different acceptance levels for sharing Christian faith. It also teaches how to build a relationship for sharing a belief in Christ within the community and the marketplace.

Both Advanced Continuing Witness training and Building Witnessing Relationships training will be available in the fall of 1988.

Sherri Brown writes for HMB.

Names in the News

NEW ORLEANS — Mack H. Brewer, McComb, has been appointed as member of the Foundation Board



Brewer

of New Orleans Seminary. Brewer retired from marine management after having served 35 years with General Electric Credit Corporation. He is involved in raising funds in the McComb, Miss., area for New Orleans Seminary.

He and his wife, Mary Kathryn, have one son, Bill, who is fleet manager for Don Ford, Inc., in Biloxi.

NEW ORLEANS — Greg Potts, from Kentwood, La., received the master of divinity degree in July after participating in the May commencement exercises at New Orleans Seminary.

Potts, pastor of Providence Church, Meadville, is married to Holli Knighton of Centreville. He is the son of Mr. and Mrs. Robert E. Potts of Kentwood, La.

Potts' home church is East Fort Baptist, Kentwood, La. He holds the associate of arts degree from Southwest Mississippi Junior College, Summit, and the bachelor of science degree from Mississippi College.

Mrs. A. J. (Myra) Lanoux was recently named the CHURCHMAN OF THE YEAR for 1987 at First Church, Yazoo City. At the recognition service, James Yates, pastor, presented her with a plaque and a dozen long-stemmed red roses. She joined First Church, in 1950.

Her first major leadership role in the church began in 1953 when she was elected president of WMU. Along with serving in other offices in WMU, she has taught Sunday School, worked in Training Union, and served as pianist for various groups. She is a member of the sanctuary (adult) choir.

For a number of years Mrs. Lanoux served as director of the Woman's Missionary Union for the Yazoo County Association. She is the local representative of the Bible Memory Association.

Mrs. Lanoux, a nationally-accredited flower show judge, has served as First Church's flower committee chairman since 1957.

She leads a "sing-along" at the local nursing home and assists her husband in the ministry of the Christian Service Center.

Mr. and Mrs. Lanoux celebrated their 50th wedding anniversary in July of 1986 and were honored by their three children, Gloria Ann, Joe and Jerry.

The real trouble with money is that we can't use it more than once.

Don't pray for rain if you're going to complain about the mud.



Enon, West Point, celebrates 100th year

Enon Church, in the Big Springs Community near West Point, celebrated 100th birthday, Aug. 23.

R. Tracy Hips, new pastor at Enon brought the morning message and some 80 members and guests were in attendance for the service and lunch which followed at noon.

The church was established Aug. 10, 1887 when 13 men came together and wrote a church covenant and erected a building. Another building was built around 1924 because the structure of

the previous one began to sway.

Now through the efforts of the church and pastors a new building has been erected. Eddie Knox started the procedures for a new building and in 1977 the old structure was sold and moved to West Point where it still stands. When the building was completed Donald Pounders was pastor.

In 1981, Danny Avery was pastor, and the church built an extension to the church which is now the activities building.



Effective July 12, 1987

CT	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
5	Joy Music Gloria	Country Crossroads	Country Crossroads	Great Churches of America (I)	In Concert	Great Churches of America (II)	Moody Science Sunday School Lesson
6	This is Life Great Churches of America (I)	Life Today	Life Today	Life Today	Life Today	Life Today	Davey and Golath Adventure Hotel
7	Changed Lives	Prime Times Sunshine Factory	Profiles Sunshine Factory	Word of Life Sunshine Factory	Praise Song Sunshine Factory	Proclaim the Word Sunshine Factory	Sunshine Factory Set of the Laker
8	ACTS Methodist Hour	Shippy, the Bush Kangaroo Laser	Shippy, the Bush Kangaroo Laser	Shippy, the Bush Kangaroo Laser	Shippy, the Bush Kangaroo Laser	Shippy, the Bush Kangaroo Laser	Loose Ranger Cartoon Adventures of the Lone Ranger
9	Come Alive	One in the Spirit Country Crossroads	Catch the Spirit Country Crossroads	This is Life Great Churches of America (I)	Joy of Life In Concert	Christian Lifestyle Magazine Great Churches of America (II)	Bill Cosby Show Webb Hospital
10	Ignite Catch the Spirit Great Churches of America (I)	What's Happening Life Today	What's Happening Life Today	What's Happening Life Today	What's Happening Life Today	What's Happening Life Today	Our World David Wade
11	The Baptist Hour	Prime Times Eggs Theatre	Profiles Eggs Theatre	Word of Life Eggs Theatre	Praise Song Eggs Theatre	Proclaim the Word Eggs Theatre	Jimmy Houston Outdoors Magazine
12	Sunday Selection	"	"	"	"	"	Moody Science Sunday School Lesson
1	Proclaim the Word	"	"	"	"	"	Davey and Golath Adventure Hotel
2	Love Worth Finding	Psychiatry and the Sunshine Factory	Psychiatry and the Sunshine Factory	Psychiatry and the Sunshine Factory	Psychiatry and the Sunshine Factory	Psychiatry and the Sunshine Factory	Sunshine Factory Set of the Laker
3	Joy Music One in the Spirit	Shippy, the Bush Kangaroo Laser	Shippy, the Bush Kangaroo Laser	Shippy, the Bush Kangaroo Laser	Shippy, the Bush Kangaroo Laser	Shippy, the Bush Kangaroo Laser	Loose Ranger Cartoon Adventures of the Lone Ranger
4	Catch the Spirit This is Life	Country Crossroads	Great Churches of America (I)	In Concert	Great Churches of America (II)	Country Crossroads	Bill Cosby Show Webb Hospital
5	Ignite ACTS Methodist Hour	What's Happening Life Today	What's Happening Life Today	What's Happening Life Today	What's Happening Life Today	What's Happening Life Today	Our World David Wade
6	Gloria	Profiles	Word of Life	Praise Song	Proclaim the Word	Prime Times	Plant Groom Foundations
7	Christian Lifestyle Magazine The Laker Pulpit	Joy of Music Gloria	Catch the Spirit Joy of Life	Ignite Christian Lifestyle	In-Action to Life	Strong Life	Jimmy Houston Outdoors Magazine
8	The Baptist Hour	COPE	COPE	COPE	COPE	COPE	Moody Science Sunday School Lesson
9	Joy Music Gloria	Eggs Theatre	Eggs Theatre	Eggs Theatre	Eggs Theatre	Eggs Theatre	Davey and Golath Adventure Hotel
10	This is Life Sunday Selection	Country Crossroads	Great Churches of America (I)	In Concert	Great Churches of America (II)	Country Crossroads	Sunshine Factory Set of the Laker
11	"	What's Happening Life Today	What's Happening Life Today	What's Happening Life Today	What's Happening Life Today	What's Happening Life Today	Loose Ranger Cartoon Adventures of the Lone Ranger
12	Proclaim the Word Ignite	Life Today	Life Today	Life Today	Life Today	Life Today	Bill Cosby Show Webb Hospital
1	ACTS Methodist Hour	Profiles	Word of Life COPE	Praise Song COPE	Proclaim the Word COPE	Prime Times COPE	Our World David Wade
2	Gloria	"	"	"	"	"	Plant Groom Foundations
3	Sunday Selection	Eggs Theatre	Eggs Theatre	Eggs Theatre	Eggs Theatre	Eggs Theatre	Jimmy Houston Outdoors Magazine
4	"	"	"	"	"	"	"

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For information contact:



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Family, friends remember life, work of missionary

By Kathy Palen

WASHINGTON (BP) — "I think he will be well remembered," Jewell Waldron said with a trace of pride in her voice.

Family and friends of Troy M. Waldron Jr. gathered Aug. 16 to do just that — remember the life and work of the Southern Baptist missionary who was killed in an Aug. 4 helicopter accident in Ethiopia.

Waldron's wife, Jewell, stood before participants in a memorial service in Silver Spring, Md., and described the crash that claimed the lives of her husband and the helicopter's pilot, Steve Bartalsky. Originally, four people were to have been on the helicopter, Mrs. Waldron said, adding the fact her husband and Bartalsky ended up as the only passengers proved to her their deaths were not an accident, but "part of God's specific plan."

Mrs. Waldron reported a brief graveside funeral service was held for the two men Aug. 6 in Addis Ababa, Ethiopia, and a memorial service was held Aug. 9 in International Evangelical Church, the congregation attended by the Waldrons, Bartalskys, and a number of missionaries and relief workers.

Closing her comments, Mrs. Waldron said of her husband, "He's happy, I'm sure, to be home with his Lord."

John Faulkner, Eastern and Southern Africa area director for the Southern Baptist Foreign Mission Board, said Waldron's enthusiasm, energy and joy were "like a breath of fresh air."

Recalling that Waldron finished at the head of his language class and spent his last furlough learning to use a computer to assist in translation, Faulkner told people gathered at Luther Rice Memorial Baptist Church, the Waldrons' home church, "Troy exemplified what it meant to be a foreign missionary."

Waldron was business manager and treasurer for the organization of Southern Baptist missionaries in Ethiopia and was helping translate leadership materials. The family returned to Ethiopia about four months ago following a furlough in the United States.

Mrs. Waldron said she hopes to return to Ethiopia by mid-September to complete some of the work she and her husband began. Her plans are then to return to the United States permanently in December or January.

She asked Southern Baptists to pray for people — career missionaries and short-term volunteers — who have business and administration skills to go to Ethiopia.

"The real problem now with Troy gone — Troy who normally did the work of about three people — is that we have no one in administration," Mrs. Waldron said. "Troy had just gotten out of language school and he was really starting to get the office organized. A lot of things with the famine crunch had just gone by the wayside because we were so busy."

Kathy Palen writes for the BP Washington bureau.

If ignorance is bliss, why aren't more people happy.

SUNDAY SCHOOL LESSON COMMENTARIES

John sees Christ as victorious conqueror

By Rex Yancey

Revelation 19:7, 9, 11, 17, 19-21a

In 18:20, there was a call to rejoice because Babylon had fallen. It begins with the shout of a vast multitude in heaven. The two multitudes

previously listed in heaven were the martyrs (7:9), and the angels (5:11). Here the rejoicing was most likely the angels.

Hallelujah is pronounced the same in every language. This word is mentioned four times in the Bible and all of them are in this chapter. The word means "Praise ye the Lord."

Why praise God? His salvation should awaken the gratitude of man. His glory should awaken the reverence of man. His power is exercised in his love and should awaken the trust of man. Gratitude, reverence, and trust are constituent elements of real praise. God is praised because he has exercised his just and true



Yancey

judgment on the great harlot. Judgment is the inescapable consequence of sin.

BIBLE BOOK

God alone is perfect in judgment. He sees the innermost thoughts and desires of every man. He has that purity which can judge without prejudice, and he has the wisdom to find the right judgment and the power to apply it.

In verse 9, the marriage of the Lamb to his bride stands for the final union between Jesus Christ and his church. R. H. Charles says that the marriage symbolism "denotes the intimate and indissoluble communion of Christ with the community which he purchased with his own blood."

The marriage motif describing the relationship between God and his people goes back into the Old Testament (Hosea 2:19-20; Isaiah 54:5), and the Gospels (Matthew 22:2, 10; Mark 2:19), and the Epistles (Ephesians 5:21-23; 2 Corinthians 11:2). This may seem a strange

metaphor, but it conserves certain great truths. In any real marriage there must be love, intimate communion, joy and fidelity.

The Jews had the idea that when the Messiah came, God's people would be entertained by God to a great Messianic Banquet. It seems that from that idea came the idea of the marriage feast of the Lamb, for that indeed would be the true Messianic Banquet. The children of God will enjoy the bounty of God in his kingdom.

In verse 10, John prohibits the recipients of his letter from worshipping angels. Worship is for God alone. Angel worship was an insidious doctrine of Gnosticism. God was all spirit, therefore, good. Man was both matter and spirit. It would be irreverent for man to come directly before God. Therefore, the Gnostics worshipped angels and the angels portrayed their worship to God.

In verse 11, John sees Christ as the conqueror. Jewish dreams were full of the Warrior Messiah who would lead God's people to victory and

smash his enemies — the white horse is the symbol of the conqueror. The Roman General rode a white horse when he celebrated a triumph. The following verses come from the initial vision John had of Jesus (1:14).

Verses 17-21 contain the invitation of the great supper of God and the defeat of the dragon and his allies. This is a comparison contrast to the marriage supper of the Lamb. This supper is reserved for the ungodly. However, they will be feasted upon by the birds of prey. For the Jew, if the body was lost at sea, eaten by animals or cremated, there was no hope of resurrection. Here, all those who do not follow the Lamb are judged.

The message of these verses for us is that world power and false religion will be destroyed. The victory of Christ's people and his causes is so certain that the results can be published in advance. Evil itself, and not merely the temporary manifestation of it, is destined to be destroyed.

Rex Yancey is pastor, First, Quitman.

'We are our brother's keeper; the relationship requires it'

By Julian W. Fagan, III

Genesis 4:3-16

They were brothers. Both Cain and Abel were related to God; he spoke to them on a regular basis. The issue with was not the material in the sacrifice, but the attitude with which it was brought. The attitude of Abel was that he brought the very best that he had to offer God. Cain brought only "some." God looked with favor on the man that brought the best that he had, but he did not accept the offering from the

man who gave less than he should. Somehow, God communicated that to Cain. Cain did not like being left out of God's favor; but instead of dealing with himself and with God, he sought to take it out on the one who was recognized and blessed by God.



Fagan

Relationship with God requires that man deal with God. We cannot skip dealings with our own sins and take the blame out on someone else. His unwillingness to deal with his own sin made him downcast. He felt bad, but instead of confessing his guilt to God

and receiving forgiveness, he sought to bring down the man whom God had approved. Notice

UNIFORM

the progression of his sin: irreverence (v. 3), anger (v. 5), jealousy, deception, and murder (v. 8), lying (v. 9), and self-seeking (v. 13).

God tried to prevent him from sinning further and warned him that sin was waiting at his door to entrap him; but instead of listening to God and admitting that he was wrong, he deliberately deceived his own brother and took his life. His response to God is the famous "Am I my brother's keeper?" Cain was saying, "I have done nothing wrong; I am not responsible." He exclaimed that he had done nothing wrong before God and that he was not accountable at all for his brother.

It is important for us to see that God is fully aware of the status of man's heart at all points in the story. The condition of Abel's heart caused him to present to God the very best offering. He was accepted and honored by God. Cain could have been, but he refused to repent and carried his sin to horrible extremes — the in-

evitable consequence of a man with a hard heart. Cain had no one to blame but himself, and the truth proved out in the end as it always will.

Cain sought to avoid his responsibility to God, but he could not. Sin cannot be denied. Cain finally realized that everyone would know the truth about the kind of man he really was (v. 14); and they did, regardless of what he said. The profound sadness here is that he could have been forgiven and restored if only he had acknowledged to God his sinful heart. God already knew, but Cain refused to admit it even after he was marked and banished. A hard heart is a dangerous thing.

Not only was this callousness the cause of his personal disgrace and punishment, but it led to the destruction of his own brother. That one could be so filled with hate and jealousy toward his own brother is hard to imagine. However, when a man is hardened to his responsibility to God he is capable of doing anything to anybody. The wonder of God's grace is that the "mark" on Cain was not punishment but protection. Cain was cursed, the ground would not produce for him, and he would be a wanderer for the rest of his days; but God still gave him

protection from the same violence that he inflicted on his brother. God's mercy is indescribable.

Three characters appear in this story: Cain, Abel, and God. Cain's two-fold denial reflects two relationships, one with God, one with Abel. The existence of the relationships issued in responsibilities on Cain. Every one of us have responsibilities in every relationship that we have, both to God and to other human beings. The parable of the Good Samaritan (Luke 10:25-37) clearly defines that every person in need is the responsibility of the believer who meets that person. One might take the position that he is not responsible, but so did Cain.

Hebrews 11:4 is a powerful annotation to this Genesis story. There we find that it was faith that engendered the offering of Abel. This faith commended him as righteous. Amazingly, "by faith he still speaks, even though he is dead." Awesome, is it not? A man gone for hundreds of years, and he still speaks. What is it that he says? That, "faith gives to God its very best." That, "relationship with another human being makes one responsible to him." We are our brother's keeper; the relationship requires it.

Julian Fagan is pastor, First, Pontotoc.

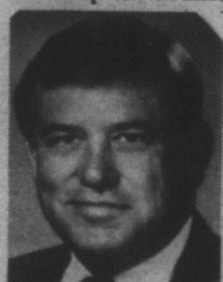
Faithful servants

Al Finch

II Timothy 2:1-13

One demand made upon servants is always faithfulness. This lesson teaches us how to develop faithfulness in our lives.

A CALL TO FAITHFULNESS (II Timothy 2:1-2). Paul urges Timothy to "be strong." The idea of spiritual strength has been the theme of several passages in Timothy (II Timothy 1:6-7, I Timothy 4:12-14). The source of strength for the Christian is "the grace that is in Christ Jesus." No man stands alone



Finch

or in his own strength in serving God. One does not discover faithfulness in himself, it comes from resources outside himself. Also, the scope of our faithfulness is suggested in I Timothy 2:2. We have had the gospel committed to us ("things that thou hast heard of me"), we share it with others ("commit then to faithful men"),

and they "teach others also." Faithfulness multiplies!

LIFE AND WORK

In times when men see failure in the church, a call to faithfulness is important. This renewal will come from God's grace and from those faithful. God's grace is sufficient, but the faithful must be strong.

A DESCRIPTION OF THE FAITHFUL follows in II Timothy 2:3-12.

First, there is loyalty (II Timothy 2:3-4). A soldier leaves his civilian life behind. Perhaps Paul is referring to mercenaries who were enlisted to fight for others. The picture is one of concentration on the task and loyalty to the cause.

The faithful servant is obedient (II Timothy 2:5). The metaphor changes from the soldier

to the athlete. The key word is "strive." Every effort is made to succeed by the athlete ("strive for mastery"), but he is careful to play within the rules ("strive lawfully"). Faithfulness demands obedience to God and his purpose.

Another quality of faithfulness is work (II Timothy 2:6). The former life is properly characterized by labour. The suggestion is clear that faithfulness involved plain hard work. Vance Harvner said, "There is room for sweat in the church." Our high sounding phrases of commitment must be evaluated in how well we perform our task. Our work is rewarded, we are "partaker of the fruits." Yet harvest is the result of a process that involved hard work.

The faithful servant FINDS HIS WORK IN THE GOSPEL (II Timothy 2:7-9). Christian wisdom ("understanding") is in the resurrection of Jesus Christ. In a work for God the central theme must be resurrection. It declares Jesus the Son of God (Romans 1:4). The resurrection vindicates our faith, assures our salva-

tion and guarantees our resurrection (I Corinthians 15:14, 22, 49). The faithful servant is preoccupied with this message of hope and can not be silenced. Paul rejoiced that even if he were imprisoned the "world of God" remained free. The basis of that freedom may be found in II Timothy 2:2. Those to whom the witness comes, bear the witness.

One last quality of the faithful is endurance (II Timothy 2:10-12). Our responsibility in proclaiming the gospel is for "the elect's sake." It is missionary in spirit. One beggar who has bread makes every effort to share it with one who has no bread. Endurance is temporal but it has an eternal dimension. "Faithful with little" assures us of "faithful with much." If we die in our task for him we shall "live with him." Suffering, we reign!

THE BASIS FOR OUR FAITHFULNESS is the character of God (II Timothy 2:13). God is faithful . . . He can not deny himself. The servant may not be . . . faithful . . . God remains so. There is no change in Him.

Baptist Record

Dorm mother, teacher, treasurer — Elaine Perrill fills many bills

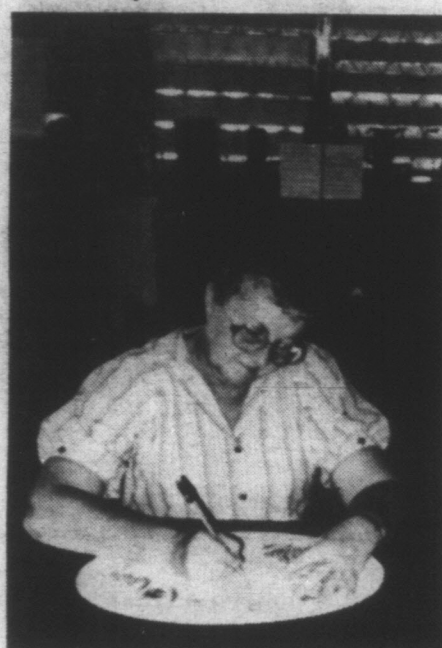
By Maxine Stewart

Thailand (formerly Siam) is a long way from Monticello, Mississippi, where Elaine (Mrs. Jerry) Perrill grew up. The Perrills were appointed foreign missionaries to Laos in 1970 where they studied the Laotian language for two years and worked with small Christian groups before their first furlough. While on that furlough, Laos fell to the Communist and the Perrills were unable to return to their work in that country. They transferred to neighboring Thailand, where they have served since 1975.

Although Elaine's missionary assignment is 'home and church' she has been involved in several other areas of the mission work. On two occasions she and Jerry have 'filled-in' as dorm parents for the MK (missionary kid) dorm in Bangkok. MKs who live outside of Bangkok, and some from neighboring countries, stay there when they are ready to study the eighth grade and above, attending International School Bangkok (ISB).

Buying food for 13 people at the dorm gave Elaine some good experience in planning meals and shopping in the open markets. (This experience helped prepare her for being in charge of the food for two years at the annual Baptist Mission Prayer Retreat with more than a hundred people to plan meals for — three meals a day for four days. Fortunately, she doesn't have to do the cooking, just see that it is done.)

Attending PTA meetings was a bit of a challenge for the Perrills. They tried to support each MK living in the dorm, in addition to their own MK, and meet with each teacher, hoping to help the teachers understand that those living away from home were not



Missionary Elaine Perrill is faithful in writing to her children often. She knows how much letters mean to those away from home. (Photo by Maxine Stewart)

living in normal (at home) circumstances.

The MK 'dorm mother' attends Calvary Baptist Church, the English speaking church in Bangkok where most of the city MKs attend. Elaine became the church pianist during those months.

Among other things, Elaine found herself, as 'dorm mother,' being a listener, encourager, advisor, dispeller of gloom, disciplinarian, planner of meals, planner of group outings, chauffeur, shopper, tutor, decision-maker, door-woman (waiting up at night until they all returned home), hugger, sports fan, laundry checker, cookie jar filler, nurse, and sometimes referee.

"Many people ask us on furlough about the sacrifices we make on the mission field," says Elaine. "I have to be truthful and say I don't think we've really sacrificed anything UNTIL we have to send our children back to the states. It is true that we have family and friends in the states that help take care of them. The Lord puts people in their lives that provide the things that they need, but there are times when things come up in their lives that they need parents or they need word from parents. The separation of 12,000 miles is a big gap. We're grateful for the telephone."

Elaine finds that staying busy helps cover what could be some lonely hours in missing her children. She has taught English (limited time) in the Thailand Baptist Theological Seminary. Many of the seminary books are in English, so this is helpful for the students as English is a second language for them. She sometimes participates in campus sports, helping to establish relationships with many of the students.

"This is essential," she points out, "as

the students feel they need to know you before they feel free to confide, confer, share, or talk with someone about a matter. Many relationships are established on the volleyball or basketball court. When we participate in sports with them we are not just killing time, but we are working at establishing relationships with them. Often times they will talk with you in situations like that when you're more free and relaxed than they might in a classroom situation."

Elaine has recently come into an even more active role in the seminary. She has become the full-time treasurer, after filling-in for several months while the former treasurer was on furlough. The budgeting system changed during those months and she was responsible for setting up the new system. The former treasurer, a seminary teacher, is grateful she is willing to accept this responsibility.

Another job assignment that requires some of Elaine's time is being manager of the Baptist Mission Guest House. This is primarily for missionaries who live outside of Bangkok who have business in the city and need a place to stay. She finds this a fulfilling task as she knows this is a tremendous help to her co-workers living in the provincial areas. She has dependable nationals who assist her, making her load much lighter.

Jerry became a 'Mississippian' by choice. He is originally from Colorado. He attended the University of Colorado before transferring to Mississippi College where he received his B.A. degree and Elaine's heart. He now teaches Old Testament at the Thailand seminary. All of his pastorates before missionary appointment were in Mississippi and Louisiana which included churches at Red Lick and Summit, Miss.

Elaine is the daughter of Mr. and Mrs. Ernest Fortenberry. Her father was in School Administration in Monticello School System and later Brookhaven School System before he retired.

The Perrills have three children — Judy, Mark, and Janice. Judy, a nurse, is married to Joey Davis and living in Irving, Texas. Mark and Janice are attending Hardin-Simmons University in Abilene, Texas.

Maxine Stewart is missionary press representative in Thailand.

Some people treat life like a slot machine-putting in as little as possible while hoping for the jackpot.

The future frightens only those who prefer living in the past.



Missionary Jerry Perrill teaches Old Testament at the Thailand Baptist Theological Seminary in Bangkok, Thailand. (Photo by Maxine Stewart)



Missionary Elaine Perrill and daughter Janice enjoy cooking while Janice is home for the summer. Jerry's more interested in "What's for Dinner," than "Who's Coming to Dinner?" (Photo by Maxine Stewart)

Christians in Nepal ask for support of Christians worldwide

KATHMANDU, Nepal (EP) — Calling Nepal "the world's only Hindu kingdom," Nepalese Christians urge believers around the world to pray for their protection and for relief from religious persecution.

In Nepal; converting from "the religion of one's fathers" is a punishable crime; evangelism is also a punishable crime but those who baptize converts are the most severely punished with up to six years imprisonment.

American Elizabeth Baumann, 25, recently returned to Nepal to face charges of "proselytism and disturbing the peace," after a previous arrest in 1985 while working with Youth with a Mission (YWAM). Also arrested were eight other members of YWAM and 15 Nepalese.

Baumann and the others were imprisoned for seven days after their arrest until one of the Nepalese detainees escaped and got word to U.S. authorities. The U.S. ambassador then initiated proceedings which resulted in their release and later acquittal.

The judge, however, can revoke their status at any time.

Baumann, who said she will not leave her Nepalese brothers and sisters in trouble, is preparing to leave for a new YWAM assignment in India and plans to visit Nepal frequently.

Baptist Record

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September 10, 1987

A small house will hold as much happiness as a big one.

Does your faith move mountains, or do mountains move your faith?



Making a difference

Mack and Shayla Blake of Ruston, La., led music for the summer Youth Week sessions at Gulfshore Baptist Assembly. "Lord I Want to Make a Difference," was the theme of the sum-

mer program which drew more than 3,000 youths. (More Tim Nicholas photos on page 8).

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, September 17, 1987

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Kidnapped nurse walks 200 miles thru civil war

By Jerilynn Armstrong

DALLAS (BP) — "You only know your strength when you are tested and must struggle. My time in Mozambique was a struggle, and I endured," Kindra Bryan told the media at her homecoming in Houston Aug. 29.

The struggle included a walk of more than 200 miles in the midst of a civil war as well as suffering from several diseases, including malaria and dysentery.

Despite the struggle, "I never doubted I was exactly where God wanted me to be," she said.

Flanked by family and friends at Second Church, Houston, Bryan said she and the six other missionaries kidnapped never were mistreated by their captors, but she constantly was aware of the fighting going on around them as they traveled and always was uncertain she would make it out alive.

Bryan was kidnapped May 13 from a rural missionary clinic where she had arrived to assist in medical care only four days earlier. She was working for Youth With A Mission, an international missionary organization based in Hawaii.

She and her fellow missionaries were taken captive by guerilla forces of Renamo, also known as the Mozambique National Resistance, a rebel group seeking to overthrow the Marxist government.

"I volunteered to work in public health in Mozambique because I felt the Lord's leadership to serve in a Third World nation, but I never ex-

pected the three-month ordeal," she said.

When asked if she felt she accomplished any of her goals, Bryan said yes. "My time definitely was not spent in the medical field, but our group was able to share the gospel with our captors and they responded," she explained. "One of the missionaries, Patricia Perkins, is an accomplished artist and drew the plan of salvation for the soldiers. After sharing with them, they asked if they could have Jesus in their lives and knelt with us in prayer."

Even though their captors were kind toward the group which included a 19-month-old baby, the living conditions were harsh. For three months they trudged across Mozambique through the jungle, mountains, swamps, and rivers.

Bryan lost 20 pounds after suffering from malaria, dysentery, and worms which bored through the soles of her feet.

"Physically, the experience was brutal. We walked 10 to 12 hours many days traveling to six Renamo camps during the three months. Several in our group experienced heat stroke and had to be carried on litters by the soldiers," she recalled.

"The last two weeks we were walking 12 hours during the night, fearful of the fighting going on around us. I found this to be the most frightening because when it is pitch dark the jungle becomes full of uncertainty,"

she said.

The diet of the group consisted of maize meal and occasionally meat from wild game including hippopotamus, wildebeest, buffalo, and elephant.

"We slept on straw mats out in the open or in grass huts. We did not brush our teeth for three months and ran out of shampoo after the first month," she said.

The most restful time for the group was a five-week period they stayed at a Renamo camp in the Gorongosa mountains.

"It was an incredibly hard climb to reach this camp, but we were in the midst of a beautiful tropical forest. At this time only a month had passed," she said.

"The time in the mountains was a tremendous growth experience for me spiritually and came to be like a sanctuary. I found peace in the midst of my turmoil and a closer walk with God."

The group crossed the border into Malawi Aug. 18.

"The civil war has been going on for years, and the people are tired of the war and the deaths. I saw a lot of suffering," she said.

Bryan expressed her thanks to the U.S. government and its help in her release and the prayers of Southern Baptist churches and people of all religions.

Jerilynn Armstrong writes for Texas Baptists.

Involving laypeople helps resolve conflict

By Jim Lowry

NASHVILLE (BP) — Church staff members can manage congregational conflict more effectively by involving laypeople in planning and decision making, two pastors who have enjoyed longer-than-average tenures in their churches claimed.

Equally important, said Harry Lucenay, pastor of Temple Church, Hattiesburg, Miss., for seven years, is that staff members and churches do not fight over little things and allow them to become major issues.

"Pastors should choose their battles," Lucenay explained. "There are a lot of little things I would have fought over when I was younger. For instance, the kingdom of God is not affected by green or pink walls."

"I try to make decisions by principle, not emotion," he continued. "There are theological and church polity principles which must be observed regardless of who is making a proposal or raising a question."

"The church has got to interpret Scripture and stick with that interpretation. We do not vote to be biblical," he said. "You have got to love people you disagree with and still respect each other."

To avoid potential conflicts, Lucenay said, he frequently talks to opinion leaders and others in the church to test an idea. When those people understand, then they tell their friends, and information is shared effectively.

At Forest Park Church, Montgomery, Ala., where Chester Jernigan was pastor for 21 years, information sharing between church members was a key ingredient for

developing a strong leadership and family fellowship. Jernigan recently was named vice president for development at the Alabama Baptist State Convention.

When he became pastor in 1966, the church was losing members because of construction of an interstate highway a short distance from its property that physically split the neighborhood. Many people sold their homes and moved away from the church.

"We decided to focus on people," Jernigan said. "We avoided potential conflict by becoming involved in ministries outside of ourselves and outside the church."

Over the years, some of the ministries sponsored by the church included Vacation Bible School, nutrition classes, a tutoring program, dental hygiene classes, senior adult activities, day care, and a weekly soup, salad, and Scripture luncheon.

Jernigan said much of the success has come from placing emphasis on involving the deacons and the church council through planning, where they established priorities and set goals together.

"Positive changes in churches produce longer tenure, if the pastor is willing to plant his life with a congregation and discipline himself through prayer, preparation and patience," explained Jernigan.

"Fellowship is the cohesive ingredient that bonds the people of God and gives inroads for working with conflict and many times avoiding conflict," he said.

Jim Lowry writes for the Sunday School Board.



Nurses go on mission to Mexico

Regina Gunter (pictured right, standing), and Shanon Roberts (pictured second from right, standing), members of Baptist Nursing Fellowship of Mississippi, served for a week, July 19-26, in Valadec, Mexico, assisting Marta Garza, medical doctor (seated right) and Alejandra Villaseñor, dentist (standing, second from left) in a medical mission. Also pictured is Merium Cantrás, who served as an interpreter (at left, standing). Regina and Shanon served as nurses, fitted 20 pairs of glasses, filled prescriptions under the doctor's supervision, and did various other duties. The doctors and the mission are under direction of the Rio Grande Valley River Ministry, Weslaco, Texas. Regina and Shanon will be sharing experiences of the trip at the annual BNF Retreat at Garaywa, October 16, 17.

SOUTHERN BAPTIST HISTORICAL
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Editorials . . . by Don McGregor

Two presidents and the pope

This piece has to do with the visit to the United States by the head of a worldwide religious body and the reactions of two presidents to the visit. The visit of the pope, John Paul II, has caused a great deal of interest, and well it should. There are 52 million Catholics in the United States and perhaps three-quarters of a billion throughout the world. The person who heads that sizeable religious organization is certainly due the recognition that has been afforded the pope in the United States.

I am glad that our country has made him welcome. This is only his second visit to the United States, and I hope he has a warm feeling about us when he returns to the Vatican.

I have appreciated the message that he has brought to the United States. He has seized the opportunity to talk to hundreds of thousands of people at every stop, and his message has been timely and forceful.

It certainly is a tribute to the pope that people have turned out in such great numbers to see him. It is a tribute to the Catholic community in the United States that its members hold the head of their church in such high esteem.

The pope is worthy of esteem. He has exhibited courage and sensitivity

since he has held the position. If memory serves me correctly, this Polish pope is the first one to hold that position from outside of Italy.

Let's think about the reaction of two presidents to the visit.

President Ronald Reagan made a trip to Miami to welcome the pope to the United States. One must question the wisdom of that visit. Certainly the pope is an esteemed person of worldwide importance, but the question remains. Was it because the pope is the head of the largest religious body in the world or because the pope is viewed as the head of a government?

It is doubtful that he would travel thousands of miles to greet the head of a religious body. He shouldn't. So that would leave only the concept that the pope is a head of state.

This thought has given the United States fits for many years. Several presidents have proclaimed that the Vatican is a state and have appointed ambassadors to the "Holy See." In fact, Reagan has joined that group and appointed Frank Shakespeare Jr. as the United States ambassador to the Vatican.

So Reagan looks upon the Vatican as an independent state. But it is not.

It is the headquarters for a worldwide religious body. The fact that it is independent of Italian control does not make it a nation.

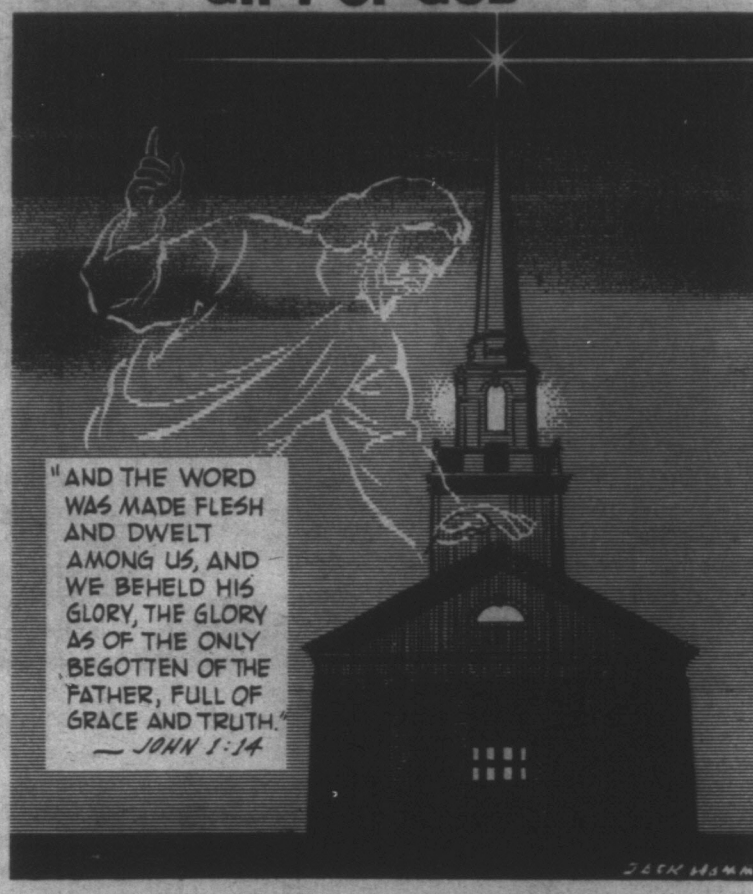
So Reagan's visit to see the pope in Miami doubled security problems that were already there and it enforced his concept that the Vatican is a nation. It is questionable whether or not he would have gone to such an extent to greet a bona fide head of state.

If President Alfonsín of Argentina had come to Miami, would President Reagan have gone there to see him? Not likely. If Margaret Thatcher of England wanted to see the President, she would go to Washington.

It just seems strange.

What about the other president? Adrian Rogers, president of the Southern Baptist Convention, evidently was invited but chose not to go. There would have been more reason for Rogers to go than for Reagan. The pope is the head of another religious body. Of course, there is no one who is head of Baptists, but there is some similarity. But Rogers didn't go. I agree with him. Very likely he wouldn't have gone down there to greet another religious head, and to have gone down there to see the pope would have seemed to establish some

GIFT OF GOD



amount of official or unofficial Southern Baptist recognition that the pope has some more amount of religious stature than we want to admit.

The adoration of the Catholic community for the pope is to be admired even though misguided. According to Catholic belief, Peter was the first pope. Yet Acts 10:26 records that when

Cornelius knelt before Peter, Peter said, "Stand up; I too am just a man" (NAS).

So two of our presidents were in a position to go to Miami to welcome the pope to the United States. One of them went when he shouldn't have. The other could have gone as a private citizen and didn't. I agree with the latter.

Appreciation for attention

This week is set aside to pay homage to those United States veterans who were prisoners of war. Therefore I am being honored in some respect.

An interesting thing happened as I drove along the interstate this week. Three young men in a pickup passed me, and the one on the right stuck his arm out of the window and waved. I waved back.

Then the young man looked back through the rear window of the pickup and saluted. I thought to myself, is he trying to be smart or something? Then it dawned on me: he had seen my Ex-POW license plate. With that realization, I appreciated his gesture. I have no idea that he reads the Baptist Record, but I hope he realizes that I did appreciate his thoughtfulness.

On the other hand, a revocation election application effective for taxable year 1987 can be filed with the income tax return for 1986 to avoid paying back SECA taxes.

To maximize the number of quarters and minimize the cost of obtaining the quarters, the law appears to permit a minister to make the elec-

tion effective retroactively for the tax year 1986 even though the minister files the exemption by April 15, 1988. Of course, back SECA taxes must be paid with the application for the period for which the exemption is revoked.

After the April 15, 1988 filing deadline passes, no future similar opportunity for a minister to revoke Social Security exemption is expected.

In order to file a waiver certificate to opt back into Social Security and pay self-employment tax, secure from the Internal Revenue Service three copies of Form 2031 and complete the forms according to instructions.

Form 2031 can be ordered from the Forms Distribution Center addresses listed in the Form 1040 instruction booklet or by calling 1-800-424-Form.

Tom Miller is director of Communications for the Annuity Board.

Social Security? Think ahead!

By Tom Miller

DALLAS — Some ministers have decided to opt out of Social Security. But why?

An ordained minister could make an irrevocable election to be exempt from coverage under Social Security. In order to be exempted, the ordained minister must declare that he or she is conscientiously, or because of religious principles, opposed to participation in a public insurance system. The application for exemption must be filed within two years of ordination.

Because ministers must pay self-employment tax (SECA), now more than 12 percent of total compensation (salary and housing), some may have allowed their decision to be influenced for financial reasons rather than religious principles.

Upon filing for exemption, the ordained minister is no longer required to pay Social Security (or SECA) Taxes. But the minister then becomes ineligible to participate in the federal Social Security program which includes survivor benefits and monthly retirement income (generally non-taxable). The minister is also deprived of participation in Medicare.

Because of the generally modest

salaries of most ministers, they tend to receive a higher than average return on their contributions to Social Security.

The minister who seeks exemption should consider the cost of providing income in old age, and the cost of providing for medical expenses. One would need to increase life and disability insurance and increase contributions to a pension program such as the expanded Church Annuity Plan to ensure adequate family protection and income for retirement years. Also, a private hospitalization and medical insurance policy will be needed to take the place of Medicare.

Since December 31, 1986, any minister who files for exemption from Social Security based on conscientious or religious principles must inform the ordaining body of the church that he is opposed to Social Security.

The U.S. Department of Health and Human Services will review the application for exemption with a personal interview to secure a verbal declaration of conscientious or religious principle objection. This prevents persons from seeking exemption on economic grounds rather than religious objection. The applica-

tion for exemption from self-employment tax is to be made on Form 4361, secured from the Internal Revenue Service and filed in triplicate form.

Some ministers who previously secured exemption have regretted their decision.

Leaders in a number of religious denominations sought a way ministers could opt back into Social Security, because many ministers made decisions to elect out of Social Security based on erroneous information.

Some denominations have undertaken programs to educate their clergy on their civic duty to participate in our nation's public insurance program.

The Tax Reform Act of 1986 (Section 1704) provides a limited time for ministers who filed this exemption to revoke their decision.

Application to revoke the exemption (on IRS Form 2031) must be filed no later than the due date including extensions of the minister's first taxable year beginning after passage of the new law.

For most ministers the deadline for filing the application to revoke the ex-

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